Christian Secretary.

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Infant Baptism Explained and Defended.

REVIEW NO. 4.

The author's plea for infant baptism *as a substitute for circumcision*, is more ingenious than novel. It commences with the proposition that "the church is ONE under both dispensations," proceeds upon the assumption that the covenant of God with Abraham constituted him "the father of the church in all future ages," and ends with the conclusion that infant baptism being the seal of that same perpetual covenant is substituted for circumcision by the transition of that one identical church from the Jewish to the Christian dispensation.

It will be seen that in one point, at least, where exact correspondence is essential to the soundness of this argument, there is no argument between the Jewish and the Christian church; that is, *the constituent principle of membership.*

Under the Jewish dispensation a child having passed through the outward ceremonies of initiation, and having been brought up in the outward observance of the Mosaic code, was by virtue of that initiation, and formal obedience, irrespective of any inward grace, a member of the Jewish church, or a component part of that "peculiar people." Whereas no one can be properly and truly a member of the Christian church, without a radical change of the heart, wrought by "the renewing of the Holy Ghost."

Indeed no one, who understands the constitution of that ancient people, and the genius of Christianity, will deny that the Hebrews existed under the Mosaic ritual as *a national polity, a religious commonwealth;* while the church of Christ under the present dispensation is purely an eclectic body of believers, regenerated and gathered out of every kindred in all succeeding ages to the end of time. Now with such a fundamental difference in the constitution of these two bodies, it is not possible *to identify* them, so as to warrant the transfer of a primary term of membership from one to the other.

But again, passing on from the law of initiation, we find the same radical difference in the basis of relationship. If it be true, as Mr. Griggs avers, that "the church is ONE under both dispensations," then it follows of course that Nicodemus was a member of the Christian church; and so indeed were all the Jews who chance to be in the communion of that ONE church at the time of its transition. For if the visible church was one and the same under both dispensations, the Jews could not have been excluded from the Christian church, except by a fundamental change in the basis of relationship.

It matters not, therefore, how completely these two bodies may be blended into one, in every other respect, so long as their constituent principles, both as to the law of initiation and the basis of relationship, are so totally and radically different.

But here Mr. Griggs annihilates his own argument. "Under the former dispensation," says he, "circumcision was an indispensable prerequisite for admission into the church; under the present dispensation baptism is that prerequisite: hence it is proper to say it is a substitute for circumcision." p. 46.

Now if there is any such analogy as the author supposes, and that analogy makes any thing for his argument, then baptism must have the same effect on the baptized as circumcision had on the circumcised; so that if any infant became a member of this ONE church by the rite of circumcision, baptism being a perfect *substitute*, must also constitute the infant a member of that same church.

But Mr. Griggs admits that infants did become members by circumcision. "From the time of Abraham till the coming of Christ," says he, "parents and children were connected in the promises, privileges, and *ordinances of the church.*" p. 46. Yet he denies that infants now become members by baptism. For speaking of their baptism he says: "Does this constitute complete church membership of infants? By no means. They sustain a peculiarly near and endearing relation to the church; but they are not entitled to all its privileges simply because *they have been born within its fold*, and received the token of its covenant." p. 64.

In this surely Mr. Griggs has denied the conclusion which follows inevitably from his own premises. For he tells us that baptism having come instead of circumcision, and being an indispensable prerequisite for admission into the same church, is a *substitute* for circumcision. Yet, while circumcised infants were in the church, entitled to all its promises, privileges, and ordinances, baptized infants, though "born within its fold," are neither in the church nor out of it!

Again, Mr. Griggs proves this substitution from the Bible. "The substitution of baptism for circumcision," says he, "appears in the following scripture: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Col. 2: 11, 12." p. 45.

This quotation is not accompanied by any comment of Mr. Griggs; and I am not sure that I see the precise apex of his argument, unless it be that the apostle calls Christian baptism "the circumcision of Christ." But I am sure that unconscious children do not "put off the body of the sins of the flesh" by *infant baptism.* And I am equally sure that Mr. Griggs cannot say to his church, as Paul did to the whole church at Colosse: "Ye are BURIED *with Christ in baptism.*" For having improved upon the example of Christ and the practice of the apostles, pedobaptists of the present day are *buried in sprinkling!*

In this passage, however, "the circumcision of Christ," which the apostle says was "made without hands," has no reference to infant baptism. It is what the same writer calls in another place the "circumcision of the heart, in the spirit;" that is regeneration. Hence the apostle speaks of the baptism of a believer as the outward representation of that internal change. He who can make out from this scripture that the modern practice of *sprinkling* infants was sanctioned by Paul as Christian baptism, *instead of the ancient rite of circumcision*, must be dreadfully skilled in hermeneutics.

Again, the author says, "The bloody rite has ceased, but baptism which denotes the same thing, was practiced by Christ and his apostles, and has been a standing ordinance in the church ever since their time. It may *therefore* be regarded as a substitute for circumcision." p. 45.

Before apologizing against this irrefragable argument, it is proper to make one or two remarks by the way. Mr. Griggs says that "baptism was practiced by Christ;" but the evangelist says that Christ himself did not practice baptism. Perhaps one of them is mistaken. But again, Mr. Griggs tells us that baptism has been a standing ordinance *in the church* ever since the time of Christ. Yet he assures us that infants are baptized *without being in the church.* That is, baptism itself is in the church, but the subjects of it are not exactly in the church. Now it is evident that if this be so, as Mr. Griggs would have us believe, his church and the world cannot be far apart, unless infants, being neither in the church nor in the world, rest in some contiguous, indefinable state of betweenity.

But let us now look at the argument. Stated syllogistically it stands thus: "Whatever existing rite having been sanctioned by the practice of Christ and his apostles, and having been observed ever since, as a standing ordinance in the church, has the same meaning with an obsolete rite, may be regarded as a substitute; the existing rite of baptism having been sanctioned by the practice of Christ and his apostles, and having been observed ever since as a standing ordinance in the church, has the same meaning with the obsolete rite of circumcision; therefore baptism may be regarded as a substitute for circumcision."

Here the conclusion is legitimate, but the premises are false, and consequently the argument itself is fallacious. For if the major premise be true, then the eucharist is a substitute for Jewish sacrifices; but the eucharist is not a substitute for Jewish sacrifices, therefore that premise cannot be true. And again, if the minor premise be true, then, according to Mr. Griggs, circumcision must have been *a sign of purification;* for he says that "the leading idea of baptism is purification. But purification was not the leading idea of circumcision; therefore baptism has not the same meaning as circumcision, and the minor premise must be false. The conclusion of course belongs to Mr. Griggs.

There is yet another argument by which the author proves this substitution. "Under the former dispensation," says he, "circumcision was an indispensable prerequisite for admission into the church; under the present dispensation baptism is that prerequisite: *hence* it is proper to say it is a substitute for circumcision." p. 46.

Let this appear in the form of a syllogism and it will stand thus: "Whatever constitutes an indispensable prerequisite to church membership under the present dispensation is a substitute for whatever was an indispensable prerequisite to church membership under the former dispensation; baptism is an indispensable prerequisite to church membership under the present dispensation; therefore baptism is a substitute for whatever was an indispensable prerequisite to church membership under the former dispensation. But circumcision was an indispensable prerequisite to church membership under the former dispensation; therefore baptism is a substitute for circumcision."

The statement of this argument is all the refutation it requires. The premises are too palpably false to be worthy of contradiction; the conclusion has no foundation in truth. He who commits his cause to the results of such reasoning should be left alone in his glory.

But finally, Mr. Griggs would have us believe that baptism commenced where circumcision ceased, and thus became a *substitute.* Yet he cannot be ignorant of the fact, that Paul, and all the converts from Judaism to Christianity, were both circumcised and baptized; nor has he any right to be ignorant of the fact that baptism and circumcision were co-existent rites under the Jewish dispensation. For Maimonides, whose testimony is good authority on this subject, declares that "Israel was admitted into the covenant by three things; by circumcision, by baptism, and by sacrifice." Vid. Issur Biah cap. 13.

M. M. Noah also, in his letter to Mr. Herring, states that "circumcision and baptism were the initiatory rites for the admission of Hebrew children into the established religion; and these two rites were inseparable from the earliest periods;" and that "some time elapsed, say thirty days, between circumcision and baptism, in order to give time for the wound to heal; the child was then brought to a running stream, called "gathering of the waters," and *plunged* in."

Here we find baptism and circumcision existing together, observed by the same church, and administered to the same person. Yet we are told by Mr. Griggs that they mean the same thing, that one has come instead of the other! The same child is both circumcised and baptized within the space of thirty days; the same individual, having been fully initiated into the Jewish church by circumcision and baptism, is baptized on profession of faith in Christ. Yet we must be told by a sworn teacher of Israel that Christian baptism denotes the same thing as circumcision, that it is in fact a substitute for it.

"The bloody rite has ceased, but baptism which denotes the same thing, was practiced by Christ and his apostles, and has been a standing ordinance in the church ever since their time. It may *therefore* be regarded as a substitute for circumcision. Under the former dispensation circumcision was an indispensable prerequisite for admission into the church. Under the present dispensation baptism is that prerequisite: *hence* it is proper to say it is a substitute for circumcision." p. 45, 46.

No one can look upon this analogical argument of Mr. Griggs, without admiring the logic of a man, who, in advance of his own age, has outstripped all the masters of antiquity, and written the *tekel* of inevitable supersedure upon the time-honored, but now obsolescent works of a Hedge and a Whateley. Surely the Organon of Bacon is no more. O! shades of Aristotle and Zeno, avaunt, avaunt! ISOCRATES.

For the Christian Secretary.

Home Mission Society.

USEFULNESS OF THE SOCIETY.

From Rev. H. Munger, Allegan, Michigan, Oct. 1st, 1845.

Our meeting house is not yet finished, but we expect to be able to hold meetings in it in about one month. It is built of brick, 34 by 56 feet, with a basement. It will cost about $3,000, and the whole expense has been borne by the church and society.

Our churches have resolved to employ another minister for the next year, and arrangements have been made with a brother, who, we expect, will commence his labors in about a month. We shall then have preaching all the time in this place, half the time in Otsego, and half the time at another station which is now destitute.

In behalf of the churches, and in my own name, I sincerely thank the Board of the Home Mission Society for the aid we have received from them. We are grateful to God for the existence of that Society which has been the means of building up the Redeemer's kingdom in so many destitute places, and hope we shall soon be able to replace in your treasury the amount we have drawn from it.

From Rev. T. R. Cressy, Columbus, Ohio, Dec. 2d, 1845.

The Home Mission Society is peculiarly dear to my heart. BE ASSURED ITS AID WAS NEVER MORE NEEDED IN THE WEST THAN AT THIS MOMENT. It has erected too many monuments to the grace of God, and to perpetuate its own usefulness, to be permitted now to languish.

Similar testimonials of the usefulness of the Society are often received from missionaries, from secretaries of conventions, associations and societies, and from other correspondents "at the West." Our friends will read the foregoing with satisfaction, and we will hope that the perusal will encourage them to persevere in well doing for the feeble churches, the destitute villages, and the dependent ministers of that important region, who look to this Board for aid.

BENJ. M. HILL, Cor. Sec.

Speak to that Young Man.

As he left the home of his childhood, his mother gave him a Bible and her blessing, and charged him with tears not to forsake the worship of God. Guided by her counsels, he selected the sanctuary which she named, and hoped there to find a welcome, and be surrounded by friends whose sympathies, instructions, and examples would subserve his temporal and eternal interests. The place and the people were strange.—His heart was not attached to either by any endearing associations; not a familiar face could he discover in the crowd that entered.

A pew door was reluctantly opened for his admission, and from many indications he more than suspected that the seat which he occupied was grudgingly afforded. But he was interested in the services. The sermon was short, plain and pungent. The truth arrested attention, and awakened feeling. It was the same gospel which he had been accustomed to hear in the meeting house on the hill. He came again and the impression was deepened. At length, by application to the sexton, he procured, on terms that seemed to him exorbitant, a seat which he might call his own.

Months passed away, but still all around him were strangers, and all treated him as a stranger. He had no one to introduce him, and he was too diffident to make advances. He learned that some hundreds of professed Christians worshipped in that congregation; but no one of them exhibited any interest in him; no one inquired whether he was a Christian or an unbeliever. His mind was tender, and several times he lingered in the aisle or in the vestibule to see if some person would not make a kind inquiry, or speak a word of encouragement.

But no kind Samaritan appeared. His pastor, in whom he had begun to be interested, met him one day and exchanged a nod of recognition, but did not speak a word. He visited the conference room, and heard the prayers and exhortations of "the brethren," all seeming to indicate a special desire for the conversion of the impenitent members of the congregation; and there, too, after service, he lingered to invite the attention of these apparently zealous Christians, to any one of whom he would gladly have revealed his feelings.—But they collected in little groups by themselves, and congratulated each other upon the excellences of their meeting, while he remained alone unnoticed. With a bursting heart he exclaimed, "This is no place for me. No man careth for *my* soul;" and away he passed, discouraged.

Last Sabbath he was missing from that congregation. He spent the day mostly in his chamber writing to his mother. He thinks of changing his meeting. A young acquaintance has offered him a seat gratuitously in a temple of error, where the blind lead the blind to perdition. *Speak to him.* Had you spoken to him three months ago, it would have been far better.

But it may not now be too late. He is balancing upon a delicate point. A kind word may possibly save him. As you value his soul, speak to him; and speak *sooner* to the next young man who shall hire a seat near to yours, and become a worshipper with your people.—*Christian Watchman.*

The Spiritually Dead.

There are multitudes of people who seem to live, but are no better than dead, and they might as well be in their graves; they are, properly speaking, *unburied dead.* They have in them nothing of the life of the gospel, nor any symptoms of it; no sight, no sense of spiritual things, no affections. This we shall find if we make trial of them. We may preach to them all day long, and do no more good by it than if we were to preach to a man in his coffin. If we were to cry into their ears, or blow a trumpet, to give them warning of the fire of judgment, they would hear nothing. If we were to watch them night and morning, we should find that they never open their lips in prayer to God. Show them the wonders of His word, they see nothing.—The sun of the noon-day shines upon the eyes of a dead man without any effect. If we offer to them the bread of life, they want it not; for a dead man hath no appetite. Were the souls of men as visible as their bodies, we should see as much difference betwixt devout Christians and the children of this world, as betwixt a living healthy body and a dead corpse. And now I think we may fully understand the meaning of those words which the apostle borrows from the prophet—'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'—*Jones, of Nayland.*

Baptist Church in Plainfield.

In the winter of 1792, Eld. Nathaniel Cole, of Swanzey, Mass., moved into the town of Plainfield, and commenced preaching Baptist sentiments as an Evangelist; the result of which was a very extensive revival of religion, forming materials under the guidance and wisdom of God, for the erection of a Baptist church. On the 16th day of October following, a Church was formed, consisting of ninety-three members, and articles of faith and practice adopted, to be known by the name of "The First Baptist Church in Plainfield," and Elder Nathaniel Cole was invited to become pastor; he accepted the invitation of the Church, and was installed Dec. 5th, 1792; He continued their faithful pastor about forty-one years, up to 1833; although for several years previous, the Church procured different ministers to assist him in his old age and decline of life. The Church occupied Pond Hill school house, until about the year 1800, when a convenient meeting house was erected and completed, in the northerly part of Plainfield. Although this Church have had days of adversity, and their share of trials, yet, through the mercy of God, they have been favored with seasons of prosperity, and repeated revivals; and considerable accessions have been made to it from time to time. In the year 1801 and 1802 were added to the church by baptism, fifty; in 1813, fourteen; in 1817, thirty-nine; in 1820 to 1822, fifty-five; from 1823 to 1828, forty-one;—and in 1830 and 1831, twenty-two. In the year 1833, the pastor of the church, having arrived to nearly the age of 77 years, he expressed a desire to retire from his particular pastoral office; in consequence of this, in the spring of the same year, Elder Charles C. Weaver was unanimously invited to become pastor of the church, which invitation he accepted, and after continuing with them three years, at his own request was dismissed to the Baptist church in Voluntown; his ministry was well attended, and two pleasing revivals was here experienced, in both of which were added to the church by baptism fifty-three. The meetings for religious worship, were held half of the time at Elder Cole's meeting house, and the other half at the Union Factory meeting house. In the winter of 1836, an invitation was given to the Rev. Chester Tilden to become the pastor of the church. He commenced his ministry the 1st of April following, and continued his connexion with the church about two years, and during this time, there were added to the church by baptism twenty. The Church was destitute of the stated ministry from April 1838, to April 1839, when they received the labors of Bro. Thomas Barber, a licentiate preacher, who was ordained by a Council from sister Churches May 22d, 1839, and became the pastor of the church; during the year 1839, there were added to the Church by baptism, six. In the latter part of the winter of the same year, the Church became divided in their opinion on the propriety of continuing their present pastor, and in consequence thereof, many trials and difficulties originated, which operated in the final dissolution of the Church in its then present form. This brings its history up to June the 18th, 1840. One remark in the history of this church perhaps ought to be made, viz: that the constant removals have been such as to prevent any considerable increase to the number first constituted in the year 1792.

On the 18th day of June, 1840, forty-eight brethren and sisters of the aforesaid church, met together in christian love and harmony, desiring to promote the cause of Christ and the best interest of the Redeemer's kingdom, resolved to form themselves into a Church of Christ, to be known by the name of "The Union Baptist Church in Plainfield," and publicly received the fellowship from sister churches, and were recognized as such by a Council called and convened for that purpose, the 2nd day of July, 1840; (with articles of faith and covenant, approved by said Council,) under the pastoral care of Elder John Read, who commenced his ministry with them the April previous, and continued the pastor of the church until the Fall of 1842. During his ministry, a precious revival commenced, at the recognition of the Church, and twenty were added to them by baptism within a few months, and in the Spring and Summer of 1842, another revival was realized, and there were added to the Church by baptism, twenty-two. During the whole period Elder Barber continued to hold separate meetings at Elder Cole's meeting house. Efforts were made for the erection of a meeting house about the 1st of January, 1842, and by liberal donations received by different individuals, the object was prosecuted and carried into effect; the corner stone was laid in June following, and the meeting house completed and dedicated the 5th day of January, 1843. Elder James Smither, the same month, was unanimously invited to become the pastor of the church, which invitation he accepted. He commenced his ministry the second Sabbath in Feb., 1843, and has received the warm affection and united support of the Church and Society until the present time; under his ministry, our house of worship has been well filled; at the commencement of his labors a precious revival of religion followed; twenty-eight have been added to the church by baptism, and sixteen by letter and experience; the present number of members belonging to the church is one hundred and seventeen. Elder Nathaniel Cole departed this life in January, 1844, in the eighty-ninth year of his age, in the full possession of a blessed hope of a glorious immortality. He survived his beloved wife who died about eight years since, a distinguished and faithful mother in Israel.—*Minutes of the Stonington Union Association.*

From the Missionary Chronicle.

Signs of Progress.

During the year 1845, several marked events have occurred, which ought to be noted as signs of progress in the work of the conversion of the world. We would glance at some of them, omitting others, and aiming only to give what may be called the titles of those noticed.

1. In India, numerous conversions, in some instances of persons of high caste, and in other cases of communities of classes of people; proclamation of the Governor General opening stations in the service of the Government to the pupils of the mission schools as well as to others, and giving a preference to the best scholars; concession by the Government of the principle that converts should be allowed to retain their property after conversion; their legal right to do so will probably soon be granted; the apathy of the native mind giving way to a spirit of opposition and inquiry.

2. In China, increased number of missionaries and new posts occupied; success of printing in Chinese with divisible metal types established; edict of the Emperor, giving a qualified toleration to Christianity.

3. In Germany, the progress of the Ronge Reformation, not evangelical, yet greatly hostile to the Papal anti-Christ, and perhaps leading to better things; a movement that has made a more rapid progress than the Reformation of Luther in the same period.

4. In France, the check given to the Jesuits: particularly, the favor shown to colporteurs distributing the Bible, and to evangelical preachers in many districts and towns.

5. In England, the Romeward tendency of Puseyism, fully developed and acknowledged, and Puseyism itself rebuked in influential quarters.

6. Among the Jews, an increasing spirit of inquiry concerning Jesus of Nazareth as the Messiah; conversions to Christianity not unfrequent; growing interest among Christian churches for the salvation of the Jews.

From the British Review.

Massillon and Robert Hall Compared.

In speaking of Massillon, we hazard little by saying that he was the prince of French preachers, and as in writing, so in the character of his pulpit discourses, he must be regarded as approaching nearer than any other in resemblance to Robert Hall. They appear to have been similar in their methods as preachers, and there are strong analogies in their compositions. The entire description of Massillon by D'Alembert, on his admission into the Royal Academy of Paris, might with little alteration be applied to Hall. He attracted and edified all classes of men, for though he commonly spoke in a language clear from its philosophical accuracy and reasoning, and in the highest degree both refined and eloquent, he spoke to the heart, and united pathos with sublimity, and his character for benevolence and pastoral fidelity, was as bright as his genius.

It is always interesting and instructive to compare the productions of kindred minds. We may be assisted therefore to judge of these two extraordinary preachers, if we bring into juxtaposition one of the most celebrated passages produced by each. Without further comment upon them we shall just remark that Massillon's appears most powerful in application, and Hall's most brilliant in conception,—

'I figure to myself,' says Massillon, 'that our last hour is come—the heavens are opening over our heads—time is no more, and eternity has begun. Jesus Christ is about to appear to judge us, according to our deserts, and we are here waiting at his hands, the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we must all one day stand before God our judge—if Christ, I ask you, were this moment come to make the awful partition of the just and the unjust, think you that the greater number would be saved? Do you believe that the numbers would even be equal? If the lives of the multitude here present were sifted, should we find among them ten righteous? Should we find a single one?'

One can scarcely wonder at the instant effect which, according to Voltaire, was produced on the congregation. The whole assembly started up from their seats, and interrupted the preacher by murmurs of surprise and acclamation.

We subjoin the magnificent passage of Hall, selected from his funeral sermon for the Princess Charlotte of Wales:—

'Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which, all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate; and even of the distressing event which has so recently occurred, the feeling which many of us possess, is probably adequate to the occasion. The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented princess, nor of their sympathy with the Royal family, deprived by this visitation of its brightest ornament. Sorrow is painted in every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole frame of nature to become animated and vocal, would it be possible for her to utter a groan too piercing to express the magnitude and extent of such a catastrophe?'

friends, that vocation which ap- t suitable for you. Be not diverted purpose, let nothing prevent you ifying yourself thoroughly for it, ue it with unremitted diligence, will honor yourself, and be a bles- community.

OD CONSCIENCE.—A good con- hows the evil, guilt, and desert of lemns precisely as God condemns; ns at the bar of justice and acquits of mercy; it echoes the whole of th; it receives it as the wax re- impression of the seal; it possesses rom the guilt of sin, and peace through faith in Jesus Christ; it is rged and perpetually kept pure by g of the stream of that fountain opened for sin and uncleanness; to self-examination, which is its t is armed by the power of the hrist to carry his truth into the esses of the soul; it evinces itself le to God for the blessings of the 'Thanks be unto God for his un- gift," was a song prompted by a science; and it evinces itself in n.—*Howels.*

GREAT DESTROYER DETECTED.— ong have we been deceived! We hed for the poison that was de- ur life. The drop said, *it is not* am but a drop and can do no he little stream said, *it is not me.* a little one, and can do no harm! demon of Intemperance, as she round us, said, *let my drops and one,* they can do no harm. Go *ou can,* the mighty river. We er, but the river baffled our efforts. ts rolled on, and for a time we ourselves with snatching here a youth from destruction. But e that the poison is in the drops ts, and without these, that river still sweeping the young and the e ocean of despair, would cease

AYSON, when racked with pain and eath, exclaimed, "O, what a bless- t is to lose one's will! Since I my will, I have found happiness. be no such thing as disappoint- ne, for I have NO DESIRES, but s will may be accomplished."

DID SERMONS. Sermons dressed se the nice, the gay, and the great, as splendid as a palace built of ice, re just about as cold.—*Morning*

ES.—Excuses made by preachers mmencement of their discourses make a bad matter worse, and the ten see that it is so. Better omit *b.*

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Jan. 1, 1845.

A Religious Gift Book. scribers have recently published THE RE- N OF THE EAST, WITH IMPRESSIONS OF RAVEL, BY JOEL HAWES, D. D. me is illustrated with a spirited engraving inople, and a faithful view of the Mount of s printed on fine paper, with large, clear ound in elegant cloth, with gilt back and orms an appropriate Gift Book for the Sea- 87 1-2 cts. For sale by BELKNAP & HAMERSLEY, 160 Main st.

Christian Secretary.

HARTFORD, FRIDAY, JAN. 30.

Our respects to "the Calendar."

We are bound to acknowledge the courtesy of our Episcopal neighbor, and to pay him our very respectful attention. He copies our strictures upon Dr. Patton's "non-essential" sermon, and thanks us for "exposing so forcibly and fearlessly" the Dr's looseness of views. But fearful of the influence of so much Baptist truth, he very warily adds:

"We cannot admit so many Baptist sentiments into our paper without a word of caution. And this must be by improving upon a suggestion which the writer of the article we have copied has himself made. He expresses a wish to have Dr. Patton, who took such liberties with his text from the Epistle to the Corinthians, preach from St. Peter's words at Jerusalem—"repent, and be *baptized, every one of you.*" When the Doctor undertakes the task, we hope that he will continue his text through the next verse, and make it include the words—"for the promise is unto you, *and to your children.*" It is difficult to say to which the light of that whole passage of scripture would be the most fatal—to Congregational, or to Baptist views of this Sacrament."

Now, for peculiar aptness in quoting Scripture, we think we are fairly entitled to put Dr. Patton and the Calendar in the same category. How happened the editor's pen, in going through that "next verse," to come to a dead halt at the word *children?* That must be a well-trained Episcopal pen. We beg leave to return the Calendar's suggestion to "continue through the verse." "For the promise is unto you, and to your children, and to all that are afar off, *even as many as the Lord our God shall call.*" Genuine, thorough Baptist sentiment as ever was written. The injunction is "Repent, and be baptized," and we suppose a *command* to be addressed to those who are capable of understanding and obeying it. Are *babes* commanded to repent and be baptized? We expect that all whom the Lord our God shall call by his grace, and who are disposed to obey the call, will repent and be baptized, whether children or adults, whether "nigh" or "afar off." Those, on the other hand, who do not hear, or are unwilling to obey, we suppose will neither properly repent nor rightly be baptized. But how would an Episcopal clergyman appear, to stand up in his pulpit and say to his congregation, "Repent, and be baptized every one of you," while two-thirds of them have already been baptized, (*as they have been told,*) and yet perhaps have never truly repented? And then if they should repent, and wish to be baptized as their own voluntary act of obedience, their minister would not allow it! If this is not inverting the Scriptural order, then our "Baptist Bibles" are at fault, sure enough, and yet we venture to say they read precisely like the Calendar's Episcopal Bible. It should be observed, that Peter was adressing a sort of an Episcopalian congregation. A large portion of them had been taught to attach great importance to robes and vestments, imposing rituals, tradition, and a *regular succession,* and these things had been their chief glory. But Peter wished to make Baptists of them, and so he comes down upon them in this forcible injunction, "Repent and be baptized, every one of you, that you may become truly interested in the promise which is revealed to you and to your descendants, and to all that are afar off, even as many as the Lord our God shall call." This paraphrase we believe gives his true meaning. But the Calendar would step in and very politely excuse them.—"Why," it would encourage them to plead, "have we not received the *regenerating ordinance* in our infancy, have we not adhered to the prescribed forms, are we not in the regular line of succession, and are we not thus growing up very good Churchmen?" "Ah, but," Peter would reply, "that is nothing to the purpose—repent and be baptized, *every one of you,* if you would be interested in the promise." Precisely as a Baptist minister would address any similar congregation. But hear further from the Calendar:

"Should the Doctor at the same time introduce the other text which his Baptist reviewer wonders at his omitting—that containing our Lord's commission to his apostles to "go and teach all nations, baptizing them," &c., we think it would be well to put a few significant questions like these. Does this passage say that only a portion of the various nations are to be baptized, or all nations *generally?* Do nations consist of *adults* merely, or of persons of every age, including *children?* And besides, if the item of *baptizing* in this text does not relate to children, then how can the command to *teach* relate to them, and had not Baptists better give up Sunday Schools, &c?"

We take the liberty to answer one "significant question" by asking another. Does the Calendar so construe the great commission as to make it the duty of Christian ministers to baptize all nations just as we find them, without regard to their capacity or willingness to become the disciples of Jesus? If so, and if "the Church" believes as the Calendar believes, then we shall expect to see Episcopal missionaries not only emulating but transcending the example of the Papal priests in China, and sprinkling not only the children, but every heathen they can find—of course repeating the proper formulary. But if this be not the true construction of this passage, what does it mean? Just simply as it reads: "Go ye and (as the literal rendering is) *disciple* the nations, baptizing them," &c. In other words, make disciples of them—convert them—and as fast as you do that, baptize them; and this is just what the Baptists are endeavoring to do. We hope we shall be found faithful.

And as to Baptists "giving up their Sunday Schools," the Calendar will perceive that we *teach* our children in order that, by the blessing of God, they may be *prepared for baptism*—not baptize them as a preparation for teaching. Which is the Scriptural order, we think it not very difficult to determine. Did it not occur to the Calendar, in interpreting the Saviour's commission, that wherever children are old enough to be *taught* the gospel, they are old enough to believe, and of course old enough to be baptized on profession of their faith, according to Baptist practice? But there is one "significant" idea in the closing sentence of the above paragraph. The Baptists are frequently reproached for what is termed "close communion," that is, our belief that it is proper and scriptural for a person to be truly baptized before coming to the communion table. Yet here is a man, who, if that last question of his is at all significant, really believes it necessary for children to be baptized before they can be fit even to go to Sunday School! Those who agree with the Calendar should at least keep a close mouth upon "close communion." But finally, the Calendar says:

"While our hand is in, we wish to call the attention of our Baptist neighbor to another matter, which, as it is ranked by some among the "non-essentials," may as well be introduced here as any where. That paper speaks sometimes very lightly of "the Apostolical Succession;" but does it know that Roger Williams, father of that denomination in this country, entertained quite different opinions on this subject? In the latter part of his life he withdrew from a participation in the Lord's Supper as administered by the Baptists. And why? It was because he believed, to use his own words, "the Apostolical commission and ministry is long since interrupted and discontinued." (Gammell's R. Williams, p. 200.) He could not find the *Apostolical Succession* among the Baptists, or any of the denominations around him; and so he gave a practical proof of his conviction by abstaining from the ordinances altogether. This is a fact which is more fully stated in Dr. Coit's work on Puritanism, p. 513; and upon which we should like to see the Christian Secretary's comment at its leisure."

We cheerfully comply with so polite a request, and at our earliest "leisure" proceed to remark, that if we believed in apostolical or any lineal succession, with the prelatical authority of Right Reverend Fathers in God, "and all that," we might feel bound to follow very carefully in the steps of Roger Williams; for we certainly consider him quite as good a "successor of the apostles" as many a gowned bishop of whom we might speak. He was a noble man, a pious man, and in most respects through the best of his days, a very sound man, both in doctrine and practice. But the Calendar should understand that the Baptists "call no man father upon earth," and hence wherever we see that Bishop Williams dissented from the Bible, we take the liberty to dissent from him, just as readily as we do from Bishop Patton or Bishop Brownell. Which is our "comment," at the Calendar's service.

Missionary Sketches.---No. 5.

The return of our respected brother Dean to this country, has brought him more directly before the public than he has been hitherto. His devotion to the missionary work has awakened the sympathy of his Christian brethren in his behalf; and prayer is offered constantly, that he may soon be able to return to the people of his charge. In reviewing a former number of the Magazine, we found an article from his pen concerning his late companion, Mrs. Theodosia Ann Dean. As there is much in the example of this christian female, that is lovely, we devote the present sketch to her memory. Mrs. Dean, the daughter of E. H. Barker, Esq., was born in Hertford, England, March 29th, 1819. Her parents were in circumstances of considerable affluence. Mr. Barker has obtained some reputation as a writer and scholar. Mrs. Dean in early life gave proof of a mind disposed to literary pursuits. To gratify this inclination, she enjoyed such privileges as wealth bestows. Her mind was enriched and strengthened by the perusal of English and other European Authors. When, at the age of eighteen, she left her home, she possessed a thorough education. The privileges, which from a girl she had enjoyed, had not been neglected. A thirst for literary acquirement, was formed. To gratify such a desire is always laudable. To check such a desire is one of the greatest self-denials of life. And yet Mrs. Dean was willing to forego this *luxury* of life, for the purpose of promoting female education in China. She broke away from scenes of affluence, from the charms of home, from the pleasure of friends. Her own sex in the eastern countries of Asia were degraded and despised. They were not the objects of love and affection. They were not allowed *even* an education The were considered as fit only for drudgry and slavery. To rescue her sex from the thraldom of ignorance, to elevate them from their despised condition, to illumine their hearts with the light of christianity, was the object of Miss Barker when she left the shores of her "dear native England." Miss B. was cheerful in all her relations in life, patient and resigned under every care or trial. She was fond of retirement. It was her delight to retire to her chosen place "where none but God was nigh" for meditation and worship. There was a pleasure to her in pouring forth her desires before the throne of Grace—a pleasure, which is found alone beneath "the mercy seat." She loved the Holy Scriptures. They were the delight of her heart. She loved to exalt the character of her Saviour. She loved to view in Him, "the fulness of the Godhead bodily." She loved to humble herself, by dwelling upon the sufferings of Christ, which made perfect the captain of her salvation. Miss B. always sought the company of the christian, and endeavored to make her conversation pure, chaste, and profitable. Indeed her conversation was in heaven, from whence she looked for "the Saviour, the Lord Jesus Christ." Although at an age, when the charms of life press upon the mind, when expectation rises high, when the real is absorbed in the ideal, she comprehended fully the object of life. She possessed a sound judgment. She had sought for wisdom and direction from on High. Convinced by the awful truths of the sacred page, that the pleasures of life, especially of *youth* were evanescent, she avoided the company of the gay, the trivial and the careless. She never shrunk from the discharge of duty, however disagreeable. Once convinced of her duty, she directed her affairs in such a way, that she might fulfil her obligations. *She never made duty subservient to expediency.* She was fond of seeking out objects of charity. Never did she enjoy more intense delight, than when sitting by the bedside of the dying soul, and telling "the story of the cross;" or when cheering the desponding hearts of poverty-stricken females. And yet her disposition was such, that she never was ostentatious of her religion. But the sacred fire that had softened her heart could not be concealed. "Like an under current, though unseen" says a writer upon her character "it evidently gave direction to the conduct of her life." Miss Barker was married to the Rev. Mr. Dean, at Macao, in March 1838. Mr. and Mrs. Dean soon after sailed to Bangkok in Siam. At this station, Mrs. Dean diligently employed herself in instructing the Chinese children. She possessed a more thorough knowledge perhaps of the Chinese language, than any other European female. She has given proof of her knowledge of that difficult language, by articles which she wrote in that tongue. Her school at Bangkok was very successful. She continued this for five years without much interruption. Often left alone, she repined not in her loneliness. And none left her door, without receiving a word in behalf of Christ. Probably many souls will be found in the day of Judgment, who were redeemed through her instrumentality. In 1841, Mr. Dean's health failing, he was obliged to leave Bangkok. Mrs. Dean accompanied him, and in the latter part of 1842, they took up their residence at Hongkong in China. And though she could not regard this city as her permanent residence, yet she spent part of her time in winning souls to Christ. She looked forward to the time when she could find some place that she might call home. She wished a home, that her instruction might be permanent. Hitherto she had remained at one station long enough hardly to prepare the mind for the reception of the word of God. She wished the heart to be prepared, and the seed to be sown, that it might spring up and grow and ripen for Eternity. Ignorant as the natives of the East are, it seems absolutely necessary that missionaries should have a particular station, where the disciples, and the enquirer might both be taught the things which pertain to eternal life. But in the present condition of missions, this can hardly be expected. Until there is a more general consecration to this work, large portions of the earth must remain in darkness—thousands, yea *millions* of souls must perish for ever! From this interesting digression we return to the subject of this sketch. Mrs. Dean never realized her anticipations. Instead of finding a home on Earth, she obtained a home, *an Eternal home* in Heaven.

"A home where angels dwell." A home "where growing, expanding, praising still, shall live the undying soul." Her disease was the small-pox. Apparently in good health, one morning, she commenced her regular daily duties. But ere night, disease had made a rapid progress. During the following night, the fever beat high until it baffled medical skill. For several days the flame of life barely glimmered in the socket. It went out on Wednesday the 29th of March, 1843, being her twenty-fourth birth day. "And her happy spirit took its flight to that world, where death is swallowed up in victory, and all tears are wiped away."

W. M. S.

Revival in Norwich.

Bro. Burr,—It will doubtless gladden your heart and the hearts of many others, to learn that God is now mightily pouring his Spirit upon this city. The work commenced with the 1st Baptist church. The meetings have been continued some seventy evenings, and for some time past the church has met in the afternoon. I have been here some six weeks in connection with my ministering brethren. The work is marked with deep solemnity, and high exhibitions of God's power, and in the conversions is seen clearly the demerit of sin, as well as the peculiar virtues of the blood of Christ to justify and save. The convictions being clear and pungent, of course the conversions are glorious. Some seventy or eighty have been baptized into the First church, and others converted with us have gone to other churches, and the work has extended to several other churches of the city. We are generally unable to break up our meetings till 12 o'clock at night. Our congregations are large and crowded, still are orderly and anxious to hear the word of God. I never saw a more general awakening on any community. I have tried preaching in the street to audiences as attentive as any I ever preached to in my life. One very favorable feature of the work now in progress is the concurrence, in some good degree, of surrounding religious denominations besides our own. Brotherly love seems to prevail, and may the Prince of life speed it on till the "unity of the Spirit in the bond of peace" shall prevail over the whole "household of faith."

I have written with great haste, and will let you hear, perhaps before long, from me again. Pray for us, that the word of the Lord may have free course and be glorified, till this city is converted. Is it too much to expect that God should possess one city? I think not.

Yours in the Gospel, Jabez S. Swan.

A letter from a friend dated Jan. 17th, mentions the revival in the First church, and adds: "several have also been baptized into each of the other churches, and the work is yet in progress."

We are happy to learn that the Baptist Church in Westerly, R. I., under the pastoral care of Rev. E. T. Hiscox, is enjoying a season of refreshing from the presence of the Lord. Several are ready for baptism. This church has been holding a series of prayer meetings for some time past. We wish others would follow this example. "Ask and ye shall receive."

We learn by a letter from a friend, that there are indications of a revival in Belchertown, Mass.

What thou seest, write, and send unto the Churches.

I have seen a man, who dressed in broadcloth, and fared sumptuously every day, who had thousands in stocks, banks and real estate, and little prospect of using a tithe of it in his life time, and but little occasion to leave it to his heirs, listening with stolid indifference to the most moving appeals in behalf of the perishing heathen, and who, if he gave a dollar or half a dollar to send them the gospel, did so, not so much to glorify God, as to get rid of importunity. And yet such a man called himself a Christian, and thereby professed to consecrate himself and his all, to the service of the Master. He knew that the world was perishing for lack of knowledge—he knew that they could not be saved without the gospel—he knew, moreover, that they could not hear that gospel unless conveyed to them by the missionary of the cross. Can such a man, living in the light of the nineteenth century, be a Christian? Would they have called him such at Antioch, at Jerusalem, or at Philippi, in the days of the Apostles? Does Jesus, whose heart is on the welfare of the world, and who lives to aid his church in making known to that world, glad tidings of great joy, recognize him as his follower; and will he say to him at last, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?" I will not answer the question, but I will describe what I have seen.

I have seen a man drowning in the river, and while the death gurgle was in his throat, another stood upon the banks, and made no effort to help him; and when all was still, walked off with easy indifference, and said to himself—well, I could not help it. If it was the will of God to save him, he would have saved him without my interposition. Why should I trouble myself about an affair of another? Am I my brother's keeper? Let us eat and drink, for to-morrow we die. Was such a man benevolent? Was he humane? Was he a friend either of God or of man?

Again, I will not answer the question, but say what I have seen. But yesterday I saw such a man on his death-bed. He cast a look of horror upon his vanishing wealth. Alone he went into the presence of his Judge. 'Twas a fearful change. And Jehovah, the judge of the quick and the dead, rose up in his terrible majesty, and said, as he gased upon that naked soul—"Soul, give an account of thy stewardship! What think you became of that soul, in the presence of Him from whose face the heavens and the earth flee away?

Well, then, consider the vision, and though not professing to be an inspired one, say whether it does not accord with the declarations of God's word.

The Seer.

Boston Correspondence.

Boston, *Jan.*, 20th, 1846.

Mr. Editor:—I have taken your paper for many years. I used to read it when a boy, at my father's house. It is associated with all my youthful recollections. When at Columbian College some twelve years ago or more, I used to go weekly to the office of the Columbian Star, which was then edited by Rev. Baron Stow, and look over the files of his exchange papers, to find the Christian Secretary from Hartford, Conn., and it was a rich treat to see the news from home, the familiar names of different towns and of ministers that I had heard preach, and who had visited at my father's house. Such names as Daniel Wildman, Samuel Miller, Elisha Cushman, Wm. Bentley, Asahel Morse, Rufus Babcock, Augustus Bolles, Benjamin M. Hill, David Wright, Isaac Merriam, Henry Stanwood, G. F. Davis, and others. These names I would look at with pleasure, and pronounce them aloud, there were so many pleasant and sacred associations connected with them. Since then many changes have occurred. Many of those valuable men whose names appeared in the Secretary, have gone to their reward, and their places are occupied by others with whom I have the happiness to be acquainted. And it is, I assure you, as pleasant as ever, to see the paper from my native State. I look over the lists of deaths and marriages, read all the editorials, and feel a special interest in whatever is said of the ministers and churches. The names of Turnbull, Raymond, Ives, Howard, Savage, Miller, Judd, Clark, Wildman, and others. It is pleasant to see by the occasional appearance of their names that they are among the living, and are still laboring in the cause of Christ.

As to things in Boston, I can say little else than what used to be written in the old Hartford Association letters from the churches, "We are at peace among ourselves." "We hold fast to the doctrines, to the form of sound words," and believe "strongly in the immersion of believers as the only valid baptism," but conversions are of very rare occurrence. There probably never was a greater union of sentiment and feeling among the ministers than at present. We are united in anti-slavery sentiments, united in reference to the missionary cause, and the action of the Board in replying as they did to the Alabama resolutions, and united too I am happy to believe, in the necessity of earnest efforts for a revival of religion and the prosparity of the churches. The general state of the churches I have already described. Dr. Sharp's congregation is increasing in numbers and in respectability. The Dr. never preached with more vigor, power and unction than at the present time. Mr. Stow's large house in Baldwin Place is always full, and the people are always favored under his ministry with rich evangelical discourses. His health is somewhat precarious, but he is generally this winter in his pulpit every Sabbath. Mr. Cushman, Pastor of the Bowdoin Square church, sustains a very important position, and is doing well. His sermons are intellectual, and he is earnest in his efforts to build up the church and win souls to Christ. Mr. Hague is living out of the city. His church are still without a meeting-house. They have public worship once a day in the Melodeon. The congregation is then large and many young men attend upon his ministry. The Harvard St. church are still destitute of a Pastor, and it is uncertain when they will be supplied. Mr. Turnbull is remembered with affection and respect. No one can ever be more endeared to the pastoral fraternity. Mr. Colver preaches to an immense congregation in the Tremont Temple, and is evidently doing much good.

Poor Brother Graves, of the Reflector, left yesterday with a pale countenance and an emaciated frame for the West Indies. His health, always feeble, has failed much of late, and the Physicians say that a residence during the winter in some southern climate is essential to the preservation of his life. Mr. Graves is a good man. He has conducted the Reflector with an ability and a spirit of kindness and christian courtesy which has won him the esteem of many friends and the respect of all parties and classes in the community.

We have two city missionaries, Rev. Wm. Howe and Rev. Mr. Caswell. They are doing much good in establishing and fostering Sabbath Schools and preaching the gospel in different parts of the city. Rev. Mr. Howe has a regular church to which he preaches every Sabbath. Their present place of meeting is an upper hall at the corner of Friend and Deacon streets. They have another location secured on Merrimac st., and means are now in progress to secure them a commodious house of worship. In addition to the churches already named we have a Baptist Bethel for Seamen. Rev. Phineas Stow is the Preacher. This interest is now in a flourishing state.

I have said nothing of the ministers and churches in the vicinity. Nothing of Mr. Caldicott, of Roxbury, the Shailors of Brookline and Dorchester. Of these you would be glad to hear, and I should be happy to write, but my sheet is full.

R. H. N.

Correspondence from Troy.

New York Legislature,—Elder Knapp,—Dedication of State Street Baptist Meeting House—Protracted Meetings in Albany and Troy.

Messrs Burr and Smith:—I took a look into both branches of the New York Legislature on Thursday last. There was some sharp sparring on retrenchment between some of the leading wire pullers of each party. In the Senate, there was some bitter words said in a "gentlemanly way for political effect." There are some eloquent, dignified men in the chamber that would do honor to any legislative body. The President is a fine looking gentleman and presides with great dignity.

In the House, the friends of the American and Foreign Bible Society, are beginning to pour in their petitions for its Charter. Our opponents are also at work to "head us off" with their old tricks, and the cry of sectarianism. But why all this vindictiveness—this following this Society with *blood-hound* scent and thirst? It strongly reminds one of the cry put forth in an ancient city, "Great is Diana of the Ephesians." What a pity that the battering rams of the reformation left *Infant Sprinkling* standing.

At 2 o'clock P. M. I went over to the new *brick edifice* built by some six or eight brethren, for the use of a few brethren and sisters, who constituted themselves into a church in the morning. This church is made up of those who are whole souled protracted meeting men. The location is a fine one—on the south side of State street, opposite the Capitol. The *house* has a good basement, committee rooms, &c, &c,—is neat and "plain as a coffin" and is 80 feet by 64—high between joints, with side galleries—and a very easy one to speak in.

The introductory prayer was offered by Rev. —— Moore of Lansingburgh. Sermon by Rev. Jacob Knapp, from Heb. 12, 2, "Looking unto Jesus." He remarked that it was very fashionable to *dedicate Meeting Houses to God,* and the *people* to the *Devil,* but he hoped the order would be broken up, and that the congregation might be God's before spring. The sermon was what might be expected from such a man; peculiar for its appropriateness—its pith, perspicuity, and earnest pathos. Many an eye showed the hold the speaker had got upon the deep fountains of the soul, as he elevated the ever blessed Jesus as the bright and morning star, the all and in all of the church, and the world. O it was a heavenly place in Christ, it was good to be there." The consecrating prayer was offered by Rev. B. Cook, of Jewett City, Ct. There were a number of Ministers of different denominations present. The assembly was large, the singing excellent for a small choir. Mr. Knapp is evidently hard worn. He returned but four days before, from Pittsburg where he has been laboring with Rev. T. C. Teasdale, and informed me that some 130 had been baptized and that the work was spreading in other churches. † Elder Knapp is going on with a meeting until Spring with this new church, assisted by Rev. Mr. Ferguson.

The North Baptist Church, Troy, (Rev. L. Howards') have been holding a *protracted* meeting for some three weeks. Rev. I. Wescott of Stillwater, and Rev. Mr. Moore of Lansingburgh, are the preachers. There have been a few conversions, and others are anxious.

The Rev. B. Cook of your State commenced a Protracted Meeting in the First Baptist Church in this City the 2d, Sabbath in this month. The Congregation is large, attentive and deeply interesting, and there is a sound of an abundance of rain. There was a breaking down in the church and congregation last week—some 10 or more have found peace, 4 of whom were baptized yesterday. Some 20 or 25 are on the anxious seat, and many in the congregation that feel deeply. And the feeling is deepening from day to day.

Yours, &c.,

Troy, Jan 20, 1846. More anon.

† Our correspondent here expresses some surprise that Mr. T. should not have mentioned the name of Elder Knapp as the instrument of the revival in Pittsburg, in his letter which was published in the Secretary a few weeks since. It is due to Mr. Teasdale to say that the extract was sent us by a correspondent in New Haven, who prefaced it with some remarks of his own, in which he stated distinctly that Elder Knapp had been laboring in Pittsburg in connection with Mr. T. for several weeks; but want of room compelled us to omit them. It was only an *extract* that we published—not the whole letter.

Letter of John Leland.

The pastor of a Baptist church in a neighboring State has had the following letter, in Eld. Leland's own hand writing, in his possession several years, and now has kindly forwarded it to us for publication in the Secretary. It is characteristic of the author, and will be read with interest by all, especially by the older class of our readers.

My Good Old Friend,—Your friendly letter of the 30th of August came safe to hand, in due time. While the young are looking forward in hopes of brighter scenes, the *old* are retrospecting past events. Your letter reminds me of days and circumstances long passed. The last time I saw you was at Waterlick, April, 1790. At your meeting-house I preached from a text that has been of use to me until this moment. It was, 'God be merciful to me a sinner.' The confession is yet true with me; and the prayer of it has been answered until now. I have been travelling and preaching from that date until the present, through infirmity of flesh and heaviness of spirit, but have never risen to that sublime state of wisdom and zeal which I anticipated at my first beginning. I have had my summers and winters—praises and reproach—prosperity and adversity; and, having obtained help of God, I remain until this time, enjoying good health. My heaviest trials have been of that character that a communication of them to others (if indeed that could have been done,) would only have added to their weight; so that the darkest part of the way I have had to walk alone. I have seen a number of religious revivals within the limits of my ministration; and at this present time there is a shower falling in these parts; I have lately baptized 40, and others stand waiting. How it may appear to the solemn line of spectators, on the banks of the water to see an old man whose locks have been frosted with 77 winters, baptizing without any inconvenience, I cannot say; to himself there is a solemn pleasure; I never baptized more than 24 persons at one time, and abundance of times no more than one. And as I have baptized 1512 in all, I judge I have been in the water for baptism more times than any man in the United States.

The excitement of Campbellism and Antimasonry does not rage in this section of country, but the missionary principle has strong advocates and bold opponents; whether one will completely triumph over the other, or whether there will be a settled division, I cannot determine. Without any aid from Missionary Board, or funds, I have followed the missionary work 57 years, in which time I have travelled a distance that would girdle the globe four times, and still have health and spirits to persevere.

In the many revivals of religion that I have seen, something singular (in extraneous forms) have alway been seen; so that no two of them have been alike, nor is it to be wondered at, when we consider the infinite fullness of means in Jehovah, and the constant changes in the fashions of the world. Taking my own judgment for a standard, some revivals are much more pure than others. The present excitement among us has many muddy appendages; such exertions are made by many to unite the exertions of natural powers with the energies of grace as are not common. When souls boast alone in the Lord, the humble hear thereof and are glad; but when they are taught to boast of any thing else the humble are sad. I confess that I have not acquired the art of welding cold iron and hot together. But we should always make allowances for the difference that exists between the wisdom and truth of God, and the weakness and corruptions of men. He who is so fearful of gathering chaff that he will not reap, will certainly fail in gathering wheat. You inform me that all the old preachers are dead, or past labor, and that a new set have risen up in their stead. It is to be hoped that the young will improve upon the old, by shunning their defects and imitating their virtues. Preachers should be little enough for the meek and lowly Jesus, who made himself of no reputation. A great preacher of the gospel of humiliation and self-abasement is a monstrous character. 'Be ye not called Rabbi—be servant of all—be thou an example to believers—let nothing be done through strife and vain glory,' &c., are admonitions that I daily need, and perhaps my younger brethren need the same.

The invitation which you give me to come and visit Virginia, is full of Christian politeness. The kind reception and good success I have had among the people of Virginia have endeared the very name to me; nor have I known a minute for 40 years that my attachment to the place and people has been chilled. My age forbids me to comply with your request, but my will says go, and which will finally prevail, will be decided in the course of next summer.

The wife of my youth is still living; we have lived together in the connubial relation 55 years; we have nine children, seven of whom have made a profession of religion.

I try to preach about four times a week in average. My health and strength will admit of travelling twelve miles and preaching every day.

In this course of life I have been renouncing Christianity for more than 57 years, having more reverence for that preaching which shows how the Lord *draws* sinners, than I have for that which shows sinners how to *drive* the Lord.

The salutation of John, in mine own hand.

Cheshire, Oct. 26, 1831. John Leland.

Ordination at New Haven.

By invitation of the First Baptist Church in New Haven, an ecclesiastical council assembled at their house of worship on Wednesday, Jan. 21st, to consider the propriety of ordaining Br. S. Dryden Phelps to the work of the ministry, and to the pastoral care of that church. The examination of the candidate was very satisfactory, and it was unanimously voted to proceed to his ordination in the evening.

The services in the evening were in the following order:—

Reading of the Scriptures, by Rev. W. P. Pattison, of Southington.

Introductory Prayer, by Rev. A. C. Wheat, of Branford.

Sermon, by Rev. W. R. Williams, D. D., of N. York, from 1 Tim. 4: 6. "A good minister of Jesus Christ."

Ordaining Prayer, by Rev. E. Cushman, of Hartford.

Charge to the Candidate, by Rev. D. Ives, of Suffield.

Address to the Church, by Rev. R. R. Raymond, of Hartford.

Benediction by the Pastor elect.

The services were deeply interesting and impressive, but the evening was so exceedingly stormy, that the congregation was not large. We refrain from giving a sketch of Dr. Williams' discourse, as no adequate idea could be gained of it without a fuller report than we can present. It was truly a most able and instructive exhibition of the characteristics of "a good minister of Jesus Christ." May Br. Phelps be enabled to exemplify these characteristics. Our prayer is, that God will help him to labor faithfully, and make him greatly successful in promoting the piety, purity, harmony, peace and strength of the church over which he is now placed as a watchman.—Com.

Liberty of the Press in a Southern State.—The "Saturday Visiter," a very manly and high toned literary paper published in Baltimore, has been attacked by a member of the Maryland Legislature, a Mr. Clagget, by the introduction of the following preamble and resolution.

Whereas in the opinion of this House the "Saturday Visiter," a paper published in Baltimore by J. E. Snodgrass, is an incendiary paper, in view of ch. 325, of 1835, and is calculated to create discontent and stir up insurrection among the people of color of this State; therefore

Resolution, That the Governor be requested to institute such legal proceedings against the said Snodgrass, as in his judgment, shall seem best to convict him of a violation of the said act of 1835, and to abate said newspaper as a public nuisance.

We believe that this preamble and resolution, will eventually find its way under the table; but they show the blindness and stupidity of the slave holders. The True American office in Kentucky was destroyed but a few months since, but instead of destroying the editor's influence, it is now issued at Cincinnati, and has more than doubled its subscription list. Let the Visiter be broken up at Baltimore, and Dr. Snodgrass has only to remove to Philadelphia, where he can issue his paper undisturbed, and where, by the opposition of the Legislature, he will double his list of readers in the State of Maryland alone. Persecution always makes friends.

Rev. H. A. Graves.—It will be seen by the communication from our Boston correspondent that bro. Graves of the Reflector, has sailed for the West Indies, in the hope that a change of climate may benefit his health. We had before this learned that he was suffering from an affection of the lungs and that his case was considered dangerous. We hope his voyage may prove to be the means of of restoring him to health, usefulness and to the joys of the family circle; but we fear the worst.

Object of Taverners.—Dr. J. H. Gordon in writing from Massachusetts, to his friend in Pennsylvania, shows that by "far the larger number of taverns that are licensed, are kept for the sole purpose of selling ardent spirits." Remove licences to sell rum, says the Dr., and their keepers would in most instances abandon the business except in those places where the travelling custom demanded a public house. In proof of his assertion, he cites the present aspect of Northampton, compared with its condition when taverns were licenced to sell spiritous liquors. Then there were fifteen taverns in a town containing 4000 inhabitants; now there are but *two* hotels in the place, both of which are temperance houses, showing that at least *thirteen taverns* were supported in the village of Northampton by the sale of rum. The temperance reformation developes some strange facts.

The new Baptist meeting-house in Greenville, (Norwich,) is completed, and will be dedicated to the service of Almighty God, on Saturday, the 7th of February.

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HARVARD COLLEGE.—The vacancies in the Presidency, Professorship of Divinity and in the Board of Fellows in this college, are to be filled by the Senate of Massachusetts during its present session. Unitarians have been nominated by the Board of Fellows for the two first named offices. The editor of the Watchman says, "on the decision of these questions by the senate depend, in no small degree, the future political character of the State, and the reputation and fortunes of the religious sect now in possession of Harvard College."

The Rev. Mr. Milborn, the Chaplain to the House of Representatives, is a *blind* Methodist preacher from Kentucky. He is but 25 years old, and is led by the hand to the speaker's chair every morning.

IRELAND.—There are about five hundred Presbyterian clergymen in Ireland, who have a large number of churches under their care. There are also Methodists and other protestants, but about five sixths of the whole population is Catholic; yet with this immense difference in point of numbers, the Episcopal is the *national* religion, to whose clergy Catholics and *dissenters* have to pay tithes.

The Housatonic Rail Road Co., is said to be free from embarrassments, and finding that the business of the road will warrant it, they have decided to relay the track with heavy ⊥ iron. Contracts for furnishing the iron have been entered into with the Montour Company, Columbia County, Pa.

The Baltimore County Court has decided that the owners of a steamboat who claimed 70 dollars for the use of their boat in an excursion on the Sabbath down the Bay cannot recover. The contract was made on the Sabbath.

The Catholic priests of Ireland charge five shillings sterling (over a dollar) for sprinkling, they call it baptizing, children. Quite a lucrative business might be done in this way we should think, in a country as prolific as Ireland.

WELSH EMIGRANTS.—It is estimated that there are now 70,000 Welsh emigrants with their children in the U. S. They are among our best emigrants.

Elder JOHN BLAI: has received and accepted a call from the High Street Baptist church, Charlestown, Mass., to become their pastor.

The Rev. George Putnam, D. D., of Roxbury, recently elected to the Hollis Professorship of Divinity at Harvard University, has declined the appointment.

CORRESPONDENTS.—"Ectoh" shall have a place next week. "B—," do.

TREATISES UPON THE LIFE, WALK AND TRIUMPH OF FAITH. By Rev. W. Romaine, A. M., New York, Robert Carter. For sale by Robins and Smith.

Those who love the savory and practical theology of the old divines, will be pleased with the perusal of this book. It is a little prolix, but full of such good and pious thoughts as holy men of God love to feed upon. Romaine was a preacher in the English Episcopal Church, and labored in London from 1748 to 1795, in which year he died. He was distinguished for his learning, and particularly for his evangelical views, which were much less popular then than they are now. His preaching was much admired, especially by the common people, "who heard him gladly." He was the author of several works; but of these, the most popular and useful is the LIFE, WALK AND TRIUMPH OF FAITH.

COSMOS: A survey of the General Physical History of the Universe. By Alexander Von Humboldt. Harper & Brothers, New York. For sale by Belknap and Hamersley.

We have received two numbers of this splendid, but unfinished work. The conception is admirable, and we hope the venerable author will live to complete it. He is now full of years and honors, and is perhaps more competent, from his scientific knowledge and extensive travels, than any other man to give us a general survey of the physical universe. The translation is fair, though too close and idiomatic. We hope to see the rest of the work as soon as possible.

THE LIFE OF PAUL JONES. By Alexander Slidell Mackenzie, U. S. N. 2 vols. Harper & Brothers, New York. For sale by Belknap & Hamersley.

These volumes are numbers 6 and 7 of Harper's New Miscellany, and contain a well written and interesting life of one of the most remarkable men of his age. With striking faults, he possessed great force of character, a clear intellect, and an energetic will. Born in Scotland, he came to this country during the revolutionary war, obtained a naval command, and performed good service to the cause of struggling freedom. He was subsequently employed in the Russian Navy, then in that of France, and finally died in Paris, after a life of struggle and adventure such as the world has rarely seen. His life by Mackenzie is much more interesting and instructive than we supposed, and deserves an attentive perusal.

FOURTH VOLUME of D'Aubigne's History of the Reformation. This long expected volume is announced as forthcoming from the press of Robert Carter. It will be one of the greatest interest. Mr. Carter, who has made an arrangement with the author to receive a copy of the translation executed under his own supervision, previous to its publication in France and England, engages to give to the author one half of the profits of all that are sold, or ordered, and paid for, previous to the publication of any rival edition. D'Aubigne thus far has received comparatively nothing for his work, a surreptitious copy having been printed in Belgium soon after it made its appearance in Paris.

THE CITIZEN OF PRAGUE. Translated by Mary Howitt. New York: Harper & Brothers. For sale by Belknap & Hamersley.

HARPERS PICTORIAL BIBLE, No. 48 reaching to the 4th chapter of 2d Corinthians.

The mechanical execution of this beautiful work has been remarkably well sustained. For sale by Belknap & Hamersly.

TEMPERANCE LYRICS. Compiled by Charles Jewett, M. D.

These Lyrics were written and selected by Dr. Jewett "expressly for the occasion" as the reader will readily discover. They are full of wit and sarcasm, and at the same time deal heavy blows upon the rum-seller. The illustrations are worth the price of the book to say nothing of the Lyrics, which are worth ten times as much as the illustrations. Mr. Burleigh, at the office of the Charter Oak, has a few copies for sale.

LITTELL'S LIVING AGE. No. 89 of this useful periodical, is for sale at Rose's News Office.

News of the Week.

DESTRUCTIVE CONFLAGRATION AT WOONSOCKET, R. I.—A destructive fire broke out on the night of the 22d inst. in the cotton manufactory of Geo. C. Ballou, Esq., which consumed an adjoining mill, the property of Edward Harris, Esq., and the dye house of Mr. John M. Ruggs. The loss in the aggregate will probably amount to $30,000. Mr. Ballou, the greatest sufferer, was insured for about $17,000, whether the others were insured is not known.

FATAL RAILROAD ACCIDENT.—A melancholy and fatal accident occurred at Perrymansville, on the Philadelphia, Wilmington and Baltimore Railroad, on Wednesday evening at 9 o'clock, while shifting the cars of the freight train for this city. During the process of changing the cars in the dark, the engine was accidentally forced against one of them, crushing two of the men employed upon the road in a shocking manner. One of them was killed immediately, and the other seriously injured.—*Phil. Ledger.*

WENT AWAY WITHOUT LEAVE.—Reuben Rowley, of Wrentham, the man who said he was robbed last Fall, on board the steamboat Massachusetts, of $28,000 and told the story about eating a part of a peach, which so stupified him, has been confined in the State Lunatic Hospital at Worcester for some time past. On Friday afternoon last he had leave to go out and take the air, promising to return in due season; but at the last accounts he had not been heard of.—*Boston Atlas.*

REMARKABLE DISCOVERY.—Last June Edmond Dougan, residing on lot 17, in the 4th concession of the township of Nottawasaga, in the County of Simcoe, discovered on the lot he occupies, a sunken hole in the earth, having the resemblance of a small pond of water or low fen. It was situated on a rising ground, in the forest, which he was engaged in clearing, preparatory to cultivation. The roots of trees had spread over the marsh; and many of considerable thickness were cut away by the occupant of the lot, and his assistants.

Dougan's son on stooping to drink out of the hole discovered some bones in it, which caused a further examination and ultimately led to the discovery of a very large quantity of human bones, including between 500 and 600 skulls! They also found about 40 pounds of brass; several brass kettles, and several hatchets.

In about a month after the occurrence above narrated, a similar hole was discovered by William Thompson, on the third lot in the same concession and township, which being examined, was found to contain eleven copper kettles, each of which would hold about nine pails of water. Eight of the kettles were found as perfect as when made, and the other three were much corroded. In this hole were also discovered ten or a dozen sea shells, and a large quantity of pipe clay buttons. The holes are situated about one mile and a half from each other, with the North branch of the Nottawasaga River dividing them.—*Brookville, (Canada W.) Statesman.*

A singular phenomenon occurred on the night of the 26th ult. in the lake opposite Lockport, Mo.—A tremendous crash was heard about 4 o'clock, A. M.; several persons visited the place about daylight. From the appearance of the ice it was evident that it had been upheaved with great violence by the agency of some subterranean power. Large pieces stood on one end every side of the spot at which the "great deep had been broken up; and in some places large heaps of the "frozen element" had been made from six to twelve feet high. Upon the surface of the unbroken ice around the spot where the breach was made, lay numbers of fish, some of large size; also quantities of mud evidently dislodged from the bottom.—*Exchange.*

LOSS OF TWO BOSTON VESSELS.—The Hibernia brings intelligence of the loss of two vessels belonging to the above port, as follows:—

The Ship Surat, from Manilla for Boston, off Anjier—crew saved. Said to be insured for $80,000. Owned by R. G. Shaw & Co. Ship Neptune, owned by Noble & Sturdevant, from Stockholm for New York, abandoned at sea, and crew picked up on the 2d ult. by the ship Henry, Noyes, from New Orleans for Havre, where they arrived on the 15th. The Transcript adds:—The stern of a vessel, bearing the name "Howard of Savanah," was picked up in Fishguard Bay. There were from 30 to 40 persons seen on her deck just previous to her going to pieces, who must have perished.

LOSS OF A FRENCH GOVERNMENT STEAMER.—A great excitement prevailed in Paris, in consequence of the receipt of intelligence, detailing the loss of the steamer *Papin*, which vessel left Cadiz on the 5th of December, for Senegal, having on board, M. Monge, French Consul at Mogadore, and M. Du Bourdieu, Commissary at Goree. M. Monge was washed overboard, and sunk instantly. Several persons were killed by the falling of the pipe, and a number of others were drowned in attempting to sustain themselves by floating spars. The number of persons, passengers and crew on board the Papin was 151, of whom 76 only remain.

KENTUCKY CONVENTION BILL.—The Louisville Journal says:—"Although the Convention bill has passed the lower branch of the Legislature of Ky., there appear to us to be three strong considerations why the anti-slavery men should not exult, and why the pro-slavery men should not be alarmed. In the first place, the bill will probably be defeated in the Senate. In the second place, if the bill pass the Senate, the people of the State will probably vote against the holding of a convention. And, in the third place, if a convention be held, that body will probably refuse to do anything whatever in regard to the emancipation of slaves."

A bill has been reported in the Kentucky Legislature by Gen. COMBS, and referred to the Judiciary Committee, taxing the *luxuries of Dueling Pistols, Bowie Knives*, and all other deadly weapons usually worn about the person. It seemed to meet very general approbation.

SHIPWRECK.—The British shr. Asia, from St. John, N. B., bound to Cork, was wrecked at Grand Menan on the 1st inst. The crew got on shore, badly frozen, and a band of ruffians commenced plundering the vessel; upon which Capt. Dogget, Commissioner of Wrecks, took possession of the vessel's materials, and placed them in his store.—The following night the store was set on fire by the enraged plunderers, and property to the amount of $2000 to $2500 destroyed.

OPTICAL DELUSION.—An interesting case of optical delusion occurred the other day at Rochester. On Monday afternoon, at half past three o'clock, "Lake Ontario was distinctly visible from the western part of the city, and from Chill road near Bull's Head. The vast expanse of water was tinged with the golden hues of twilight. deepened with yellow, and with this difference in depth of color, the illusion was perfect, and lasted above half an hour." To a person not versed in natural philosophy this light must have had a singular effect, as the Lake is invisible from the point where the phenomenon was observable.

FIRES.—A school-house, two dwelling-houses and a shop were destroyed by fire in East Boston on Thursday last. The school-house cost the city about $16,000. Not an article was removed from the school-rooms. The philosophical apparatus, globes, maps, charts, records, all the valuable books of references, &c. of the teachers, and many books belonging to the children, were destroyed. Six hundred pupils attended school in this building. One of the dwelling-houses burned was owned and occupied by Milton Howe. Insured for $600. The other dwelling was owned and occupied by Capt. White. Insured $700.

The Express Office of Adams and Co., at Norwich, Conn., was destroyed by fire on Tuesday night.

MARYLAND has expended, according to the report of the State Treasurer, the sum of $147,950 in transporting free people of color to Liberia.

FIRE AT SMITHLAND.—On Monday last, a fire at Smithland, Ky., destroyed Dr. Singleton's drug store, Ross' grocery, Union Hall, and three or four other buildings. The contents of the houses were mostly saved, except those of Dr. Singleton and Mr. Lyons, who owned the property. Loss from 15 to $20,000.

Col. James K. Morse, of Hernando, Miss. was murdered on the 7th inst., by a man named James Dyson, who shot him dead as he was riding along the road. Col. Morse leaves a young wife with several children to mourn his melancholy murder. Dyson had not been apprehended at last accounts, though the citizens of Hernando were rallying to pursue the murderer.

At Lowell, on the same day, a fire occurred which destroyed a brick building on Center-st. occupied by Messrs. Bent and Bush as a hat store, and Mrs. Morgan as a boarding-house, and injured an adjoining building. Bent & Bush estimate their loss at $3,500—insured for $2,500.

A small tenement owned by Professor Willard, of Cambridge, and situated near his residence, was burned to the ground about 4 o'clock on Friday morning.

DESTRUCTIVE FIRE AT MOUNT MORRIS.—This village was the scene of a destructive conflagration on Thursday week, which destroyed property to the amount of $26,000, a very small portion of which (4,500) was covered by insurance.

The dwelling-house of Mr. Levi Catlin, near Litchfied, Ct., was destroyed by fire on Friday week. Loss about $1,000—insured for $675.

Mr. Arthur B. Salmon, an Englishman, who had been giving concerts at Louisville for some time past, but failed, jumped overboard near that city on the 30th ult., and was drowned.

U. S. SUPREME COURT.—The Union publishes the opinion of the Supreme Court deciding that the wages of a seaman on board a man-of-war are not subject to attachment by his creditors in the hands of a Purser, and that money in the hands of disbursing agents of the Government is the money of the United States, and cannot be attached for the debts of parties entitled to payments to be made out of it.

Foreign News.

ARRIVAL OF THE HIBERNIA!

TWENTY-TWO DAYS LATER FROM EUROPE!

RESTORATION OF THE PEEL MINISTRY!

RECEPTION OF THE PRESIDENT'S MESSAGE!

INDICATIONS OF PEACE!

The Steamer Hibernia arrived at Boston on the morning of the 23d inst., bringing advices from Liverpool to the 4th and from London to the 3d inst, inclusive. The news is unusually important. It is agreed on all sides that England is anxious to maintain peace with the U. S. The scarcity of bread in England is not so great as has been represented, and there has been a decline in the price of flour of about 50 cents a barrel. The '*revolution*' as it was termed by some of our exchanges, has amounted to just nothing at all. Lord John Russell could not form a Cabinet and the Peel Ministry is restored. Of course there is no prospect at present of a repeal of the corn laws.

From the Boston Times Jan. 23d.

Since the sailing of the Acadia on the 4th ult., a series of the most extraordinary events have been witnessed in England of which its constitutional history affords any parallel.

The country has been astonished by the sudden resignation of the Peel Ministry—one of the strongest executive governments that ever swayed its destiny; by the assumption of power on the part of Lord John Russell and the principal members of the late Whig Cabinet, followed, almost immediately by its abandonment, and by the reinstallation of Sir Robert Peel, minus two or three of his former colleagues—the whole forming the strangest anomaly in the punctillio of "Cabinet making" that has occurred in England during the present, or, indeed, any former generation.

The Cabinet resumes power with its *personnell* but slightly altered. Changes there have been, but they are few, and with one exception, unimportant. Poor Lord Wharncliffe, the President of the Council, who died from the excitement produced by the resignation of his colleagues, is to be succeeded by the Duke of Buccleugh.

Lord Ellenborough is to be the first Lord of the Admiralty. The Earl of Haddington is to have the office of the Privy Seal, which the Duke of Buccleugh filled. But the most striking change of the whole is the resignation of the Colonial Secretary, Lord Stanley, and the appointment of Mr. W. E. Gladstone as his successor.

This change involves too many and important considerations—influences too many interests, not to have commanded the greatest possible attention.

Lord Stanley's career, as Colonial Minister, the world knows, has been a failure. Executive talent or application—except for mischief—he has none; the office which he filled was the disgrace, and might have proved, irrespective of either cause, the destruction of Peel's Ministry.

He has outlived the popularity which he acquired in former days by his scorching speeches against O'Connell; and the world, which is usually impartial in its judgments, has long since awarded him a position amongst the Marplots of the age.

From the European Times.

THE PRESIDENT'S MESSAGE.

The first Message of President Polk to Congress, has created, as may readily be supposed, a greater amount of attention in England than any similar document from the head of the American Union has done for years.

Public feeling was directed to the Message long before it arrived, its tone, hostile or otherwise, formed abundant scope for conjecture in the press, and even during that exciting time of the Ministerial crisis, journalists, overwhelmed by the importance of our relations with the U. S., stepped aside to discuss the question, even in the absence of the President's views.

We have given elsewhere the spirit of the English press on this important document. Our transatlantic readers will be struck by the absence of all irritation in the remarks of the great organs of opinion in this country, relative to the Message; and this reluctance to avoid giving offence, arises altogether from the praiseworthy desire to heal, rather than to foment, the cause of difference between us and the U. S. respecting the Oregon question.

A QUARTER OF A MILLION FOR THE LEAGUE.—On the 23d ult., the Anti-Corn Law League held a meeting at Manchester, when it was resolved to raise *two hundred and fifty thousand pounds sterling* in furtherance of the object of free trade in corn. The London Sun of the 24th ult. says;

"We have but just time to point attention to the great meeting of the Anti-Corn Law League, held at Manchester yesterday—the greatest in its results ever held in a commercial town. In the short space of an hour or so, nearly SIXTY THOUSAND POUNDS were subscribed spontaneously—as if by acclamation! Truly this is a sign of the times which the most perverse monopolist will believe, and tremble. The doom of the Corn laws is at length sealed and forever."

Subsequent accounts state that the total amount subscribed was nearly £75,000.

GERMANY.

BERLIN, Dec. 22—The custom receipts of the Zollverein for nine months of the year were 19,628,870 thalers; and on deducting expenses and drawbacks, there remained 17,935,129. Nine months last year yielded, clear of all deductions, 17,194,791 thalers. The increase then is 740,338 thalers.

Our press and people have not yet lost their faith in the long promised constitution, and they even profess to expect that the King will formally promise it in dismissing the States now assembled. For my part I shall not believe that it will be given until it is given.

Religious tolerance appears to be gaining ground. Catholic priests no longer refuse to bless mixed marriages, *i. e.* marriages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid in putting down the new religion of German Catholicism. This however, I don't believe. I don't see how the Pope can conveniently acknowledge Protestantism, nor do I see what Protestantism would gain by the acknowledgment.

The new religion of Ronge is advancing, but does not make so much noise as it did. One or two Catholic priests have joined it, and have thereby drawn on themselves the vengeance of their bishops. Ronge is received well in some places and badly in others; and it is the same with respect to his partisans. In Posen, not long since, a preacher condemned Ronge from the pulpit, whereupon he was insulted by some of the congregation. Others took his part, and the consequence was that a tremendous pitched battle took place in the very church itself. You see, then, that our people have a good deal more faith in their fists, for producing religious conviction, than in argument. Perhaps they are right—a broken skull is more persuasive than all the logic of the schools.

ITALY.

MILAN, Dec. 26.—The great events in Italy of late, have been the movements of the Emperor of Russia. Believing that you take precious little interest in the doings of royal personages—even of the Emperor of Russia—I will not weary you with an account of his adventures. The principal thing has been, that he has had an interview with the Pope, in which the latter addressed him in terms of strong remonstrance against the cruel and abominable treatment of Catholics in Russia, and particularly in Poland. Nicholas is represented to have been much moved by the earnest manner of the venerable old Pope, to have protested his ignorance of the brutal tyranny that had been exercised in his name, and to have promised to punish by exile to Siberia the persons guilty of it, should he find, on investigation, that the Pope's statement was correct. The Pope wished him to allow a Nuncio to be sent to Russia, but that Nicholas is said to have declined, notwithstanding he himself maintains an ambassador at the Romish Court. When he first saw his Holiness, he bowed his haughty head to the very ground, and attempted humbly to kiss his hand, but the Pope opened his arms and embraced him. The presents Nicholas has heaped upon his Holiness are very costly, as are also those he has given to other Italian potentates. His liberality has been unbounded, and during the whole of his stay in Italy he has won golden opinions from all, and been well received by the people. At Rome however, he created less sensation, and was received with less respect than elsewhere. The reason of that was, that the Romans were indignant at his treatment of the Catholics in his own dominions.—Whilst in Rome the Emperor visited all the "lions," and prayed for some considerable time at the tomb of St. Peter.

Marriages.

In Wethersfield, by Rev. William Bentley, Robert Francis Esq., and Miss Lydia Deming.

At Tariffville, on the 25th inst., by Rev. E. Cushman, Mr. Appleton Burnett, and Miss Jane Holmes.

In Burlington, on the 11th inst., by Rev. J. B. Beach, Mr. Andrew S. Hotchkiss and Miss Adelia C. Pond.

In Vernon, Dec. 5th, by Rev. Albert Smith, Doct. M. L. Fisk, of East Windsor, and Miss Frances Ann Tinker, of Vernon.

In Norwalk, on the 18th inst., Mr. Riley Nash, of Norwalk, and Louisa Hendrick, of Westport.

In Stamford, on the 14th inst., Mr. George W. Weed and Miss Rebecca Ann Lockwood.

In Portland, Mr. Gilbert Stancliff and Miss Elizabeth P. Southmayd; Mr. Wm. H. Beebe and Miss Sarah Smith, all of Portland.

In Berlin, Mr. Henry S. Caldwell of Portland, and Miss Patience Graham, of Berlin.

In Saybrook, Dec. 4th, Mr. John G. Hayden, of Essex, and Miss Sophia S. Hayden, of Westbrook.

In Albany, on the 8th inst., Mr. David Beach and Miss Sylvia Baldwin, both of Branford.

In Columbus, Miss. Dec, 18th, Isaac M. Knapp, Esq., formerly of Bridgeport, Ct. and Miss Mary Jane Glover

Deaths

In this city, on the 14th inst., of consumption, Mr. Benjamin F. Fish, in the 25th year of his age.

In Granby, on the 19th inst., Virgil Holcomb, aged 38.

In Middletown, on the 16th inst., Mr. Samuel S. Barshal, aged 50, teacher of Ancient and Modern Languages. He was a native of Prussia, and a graduate of the University of Berlin.

In New Haven, on the 22d inst., Samuel Sheldon Peck, aged 15, oldest son of Mr Henry E. Peck.

In Washington, Ct., on the 26th inst., Mrs Esther Mitchell, relict of the late Simeon Mitchell, aged 87.

In Madison, on the 21st inst., John E Lee, aged 21.

In Norwalk, 12th inst., Mr. Thomas Aiken, aged 87.

In Darien, 11th inst., Mr. Thomas F. Rowland, aged 71; 3d inst., Mrs. Sarah Russell, aged 73.

In Wallingford, 21st inst., Miss Eliza B. daughter of Jared P. Whittlesey, aged 22.

In Portland, on the 17th inst., Mr. Abner Pelton, aged 90 years and 10 months.

In Southington, Dec, 11th, Sarah Atwater, aged 65, widow of Arnold Atwater.

In Troy Grove, La Salle Co., Illinois, Nov; 27th, Jason Gurley, Sen., aged 67—formerly from this city.

At Tariffville, on the 27th inst., Mrs. Ellen H. Pinney, wife of Mr. Allen Pinney. Mrs. Pinney was highly esteemed and beloved, and her loss will be deeply felt, not only by her family, but by the community at large.

At Warren, Vt., Dec. 26th, Mr. Tehan Rising, aged 68.

In Wethersfield, on the 21st, inst., Rossiter Wells, Jr., aged 21.

At Southington, Nov., 30th, Mrs. Hannah Palmer, aged 85.

In Suffield, of erysipelas, after an illness of about two weeks, Mrs Mary Sheldon, wife of Deacon Samuel Sheldon, aged almost 76. She was a member of the First Baptist church in Suffield, and her worth was known in the circle in which she moved. We trust, and believe, that she is now free from sin and all its consequences; some of the last words she spoke were, "Christ appears precious to me." Blessed, "Blessed are the dead which die in the Lord."—COM.

At the residence of her son in Newark, N. J., on the 19th inst. Mrs. Deidama Bowles, widow of the late John Bowles of this city, in the 87th year of her age.

The deceased was baptized by the Rev. Adam Hamilton, and united with the First Baptist church in this city in 1791, soon after its constitution which was in 1790.—Fifty-five years she was a member of the Baptist church in this city; a *few* remember her in the days of her mature womanhood, before age and infirmity had shattered her mental and physical energies. She filled her place with untiring devotion to the well-being of the church, and her family. At the time when this consistent disciple united with the church it was with us "the day of small things." Numbering not more than twenty members, we might emphatically be called a "little flock."—Yet led by a solemn conviction of duty to her Redeemer she "conferred not with flesh and blood" but with all her heart and soul espoused the cause of Christ, and cast in her lot with the then despised people of God.—Her course was uniform and steady, tending onward and upward, till she has, we trust, attained "the end of her faith, even the salvation of her soul." Her pious counsels and lovely christian example won for her the confidence and affection of a large circle of relatives and friends, and was greatly blessed to her children. Many years has she survived the husband of her youth to test the promise of Him who has styled himself "the widow's God." Her eldest daughter has long since triumphed through the blood of the Lamb and gone to join in the songs of the Upper Temple; the other still remains to bless the militant church—and a son expects through grace again to mingle with his dear kindred in the society of the blessed far beyond the precincts of sin and mortality and tears.

Only two of the original members of the church remain on this side of Jordan—Sarah Fowler and Margaret Bolles. G. R.

In Bridgeport, on the 23d inst. Adaline, wife of Mr. Henry Blakeman, aged 33. The deceased was a highly esteemed member of the Baptist church in this place. Her last illness was painful and short. From the time she was taken with her first spasm, till she breathed her last, (being three days) she was unable to converse, and seemed unconscious of the presence of her nearest friend. In this affliction a husband is bereaved of a companion endeared by those solid qualities that constitute the true excellence of a wife. Three children have lost an affectionate mother; the youngest four days old at her decease. The church has lost one of her most unostentatious, consistent and faithful members; for her praise is in all the church, and her memorial especially in the female prayer circle. The language of such dispensations is, "Watch and be ye ready, lest coming suddenly he find you sleeping." R.

Receipts for the week ending Jan. 30.

J. G. Batterson, 1,75; O. L. Sheldon, 1,50; Mrs. Catharine Olcott, 1,75; Orrin H. Weston, 1,75; Stephen Silliman, 4,00; Henry Yablonsky, 2,00; Lewis Trask, 4,00; A. Tilden, 2,75; E. Humphrey, 3,50.

Notices.

MINISTERIAL CONFERENCE:—The next Quarterly Meeting of the Ashford Baptist Ministerial Conference, will be held with Bro. Geo. Mixter, in Ashford, on the 2d, Tuesday in February, at 10 o'clock, A. M. HENRY BROMLEY, *Clk.*
West Woodstock, Jan. 23, 1846.

The next quarterly meeting of the Baptist Ministerial Conference in Hampden County, Mass., will be held with Rev. L. Lewis, in Agawam, on Tuesday, Feb. 3d, at 1 o'clock P. M. The preacher is Rev. N. M. Perkins, his alternate Rev. S. S Kingsley. H. RICHARDS, Secretary.

The Minister's and Brethren's Conference of Litchfield county and vicinity, will meet with Br. A. Hubbard in Norfolk on the last Tuesday in Jan., at one o'clock, P. M.

Br. J. Howard to preach, Br. T. Benedict, alternate. J. P BARNETT, Clerk.
Cornwall, Jan. 1st, 1846.

The subscriber would gratefully acknowledge the contribution of TWENTY DOLLARS, by the people of his charge, to constitute him a member for life, of the American Baptist Publication Society. May the money thus contributed, be abundantly blessed of God, in directing the erring in the way of truth, and the perishing, to the only means of salvation.
Colchester, Jan. 20, 1846. P. BROCKETT.

A CARD.—The subscriber would hereby gratefully acknowledge the reception of $30,12, as a donation, presented to him on the 13th inst., at a donation visit, by the 1st Baptist Church in New Milford, and other friends in its vicinity.

The elderly people assembled in the afternoon, and presented to us their free-will offering, consisting mainly of the substantial comforts of life A most agreeable fraternal interview was enjoyed, which we trust was beneficial to both pastor and people, by strengthening our mutual attachments and encouraging our hearts in the good work of the Lord. May the day be far when we shall cease to experience, what was then so fully realized, "how good and how pleasant it is for brethren to dwell together in unity!" A large number of our younger friends assembled in the evening to express their interest in our welfare. And, at their request, our beloved brother A. Benedict, who was present, delivered to them a brief but deeply solemn and impressive discourse on the value of the soul. Text Mark 3: 36—37. May the word spoken be as seed sown in good ground, that those who have so freely and liberally contributed to support the preaching of the glorious gospel may rejoice in the great day of the Lord, in the enjoyment of its richest blessings. So prays their affectionate pastor.
J. HOWARD.
Northville, Jan. 19th, 1846.

DONATION VISIT.—We cheerfully comply with the request of our friends, to give a brief account of a scene recently enjoyed by many of our brethren, sisters and parishioners, at our house. Agreeably to a previous appointment, they assembled, Dec. 25, between the hours of 10 and 12 A. M., which time was spent in receiving our friends, greeting each other with friendly and Christian salutation, and in receiving cheese, butter, meat, sacks of grain, and other articles too numerous to mention. Some of the ladies were also engaged in richly furnishing the table with various articles of provision which they had prepared for the occasion. We sung—*From whence doth this union arise*, and, after invoking God's blessing upon the occasion, partook of the refreshments. After singing, remarks were made by both the Pastor and his wife, appropriate to the occasion, and a brother of the church made some remarks; also, again sung, "*Together let us sweetly live*." Prayer was then offered, and the scene closed. The eyes of many were moistened with tears, during this Festival occasion; even many who were not professors of religion shed many tears we felt it to be a deeply interesting time;—we also felt the cord of union greatly strengthened between us and the people, between brethren and sisters, also; and hope it will result in the perpetuation of the same christian union between both pastor and people, brethren and friends. The amount of this contribution is about $45,00. Our prayer is that the blessing of God may attend our numerous friends, and that they may hereafter feel that it is more blessed to give than to receive.
U. UNDERWOOD.
S. R. UNDERWOOD.
Monson, Mass., Jan. 17, 1846.

Advertisements.

THE GREAT AMERICAN REMEDY.

DR. SHECUT'S SOUTHERN BALM.

A COMPLETE remedy for Coughs, Consumption, Liver Complaint, Asthma, &c. &c. We have evidence of the most desperate cases of Pulmonary Complaints having yielded to two bottles, and less of this invaluable Medicine. We have not space to particularize, and will content ourselves with the request that all persons afflicted with the above Complaints, throwing aside former prejudices against "Secret medicines," as they are termed, will try ONE, only ONE bottle of the "Southern Balm," *knowing* that after doing so, they will acknowledge its superiority over every other Medicine known.

For sale by Harvey Seymour, ONLY agent in Hartford, also for sale *genuine* by *Harvey Seymour* all the most popular patent Medicines of the day.
Jan. 23. 3w46.

District of Berlin, ss. Probate Court, Dec. 27th, 1845.

Estate of Orrin Dailey late of Berlin, in said District deceased.

The Court of Probate for the District of Berlin has limited and alllowed six months from the date hereof, for the creditors of said estate, represented insolvent, in which to exhibit their claims thereto: and has appointed Charles A. Goodrich and Horatio Gridley both of said Berlin, Commissioners to receive and examine said claims.

Certified by ISAAC C. ANDREWS, Clerk.

The subscribers give notice that they shall meet at the Dwelling House of Horatio Gridley, in said Berlin, on the 31st of March, and on 30th of June, A. D. 1846, at 1 o'clock in the afternoon, on each of said days, for the purpose of attending on the business of said appointment.

Charles A. Goodrich,
Horatio Gridley, } Commissioners.

All persons indebted to said estate, are requested to make immediate payment to
DIANTHA DAILEY, *Administratrix.*
3w45

ALL those who have accounts that are still unsettled with the subscriber are requested to call and settle them as soon as possible.
3w44 BENJAMIN BLISS, 236 Main st.

Important Announcement.

THE Subscriber wishing to reduce his stock of Dry Goods, takes this opportunity of informing his former customers and friends, that for a few weeks he will sell the remainder of his stocks of Dry Goods, at such prices as will at once convince the trading community, that Dry Goods are sold cheaper at this establishment than at any other in the city.

I would just call your attention to a few pieces of heavy sheeps grey at 50 cts. per yard, heavy mixed Broad Cloth, at $1,00 per yard. The above goods are the same as those that our neighbors sell for 75 cts. and $2,00 per yard. In addition to the above I have just received another case of those Damaged prints which will be sold at a very low price. In conclusion I would invite the purchasers of Dry Goods to call and examine my stock for themselves before purchasing elsewhere as rare bargains will be offered at
236 Main st., opposite North Baptist Church.
3w44 BENJAMIN BLISS.

The Natural and Educated Physician,

DR. W. HUTCHINS CARTER,

MAY be consulted by the sick and afflicted all hours of the day, at No. 283 North Main St. Hartford, where he has located himself, and will remain until June, 1846. Those afflicted with Chronic difficulties will do well to call on the doctor before he leaves the city.—More than one hundred certificates, of the most wonderful character, to be seen at his Office, 283 North Main St., Phelps Block.
Hartford, Jan. 9, 1846. 4m44.

Young Ladies School.

THE subscriber will open a Private School for Young Ladies, on Wednesday the 7th of January next, at No. 136 Main street, (Kellogg's Building.)

He trusts that an experience in teaching of more than thirty years, and an unremitted personal attention to the intellectual and moral improvement of his pupils, will justify him in expecting the continuance of the favors of his old friends, and a share of the public patronage.

TERMS—Ten dollars and a half for the winter term of fourteen weeks. Young Ladies attending to the introductory studies will be received at a lower rate.
3w42 J. P. BRACE.

WHITE GOODS.

Swiss, Book, Jackonett, Tarlaton, Barr'd and Striped Muslins; Bishop Lawns, Mull Muslins, Laces, Edgings, &c. &c. Ladies in want of the above Goods, are respectfully invited to call and examine the assortment, at No. 232, Main Street.
ISAAC A STOW.
Hartford, Dec., 26, 1845. 3w42.

Notice

IS hereby given to all persons interested in the Estate of Elizabeth King, late of Suffield, Deceased, to appear (if they see cause) before the Hon. Court of Probate for the District of Suffield, on Monday, 26th day of Jan. inst., at 2 o'clock P. M., to be heard in the allowance and settlement of the Administration account on said Estate. GAMALIEL FOWLER, Administrator.
Suffield, Jan. 9th, 1846. 3w44

Monuments.

JAMES G. BATTERSON, Marble Manufacturer, Hartford and Litchfield, Conn. would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main-street, (directly opposite Union Hotel,) where he will manufacture at the *lowest possible prices*, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

CHURCH TABLETS, CHIMNEY PIECES, MANTLES, CENTRE TABLE, PIER, BUREAU and COUNTER TOPS, of Egyptian, Italian, or any other kind of Foreign Marble which may be preferred, executed at short notice, and in a *superior style of workmanship.*

All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

☞ Monuments delivered to any yard in the city free of charge.
Sept. 5 tf26

THOMAS ADAMS,
MARBLE MANUFACTURER,
OPPOSITE THE NORTH CEMETERY.
Monuments of American and Foreign Marble.

THOSE in want of Monuments in strictly Architectural style, and lettering that will bear inspection, are invited to call.

Persons in the city or from the country, wishing Monuments or Grave Stones of a superior quality, are invited to call at this manufactory.

All orders promptly attended to,
Oct. 10. 1845. 1t

PERIODICALS,
OF THE NEW ENGLAND SABBATH SCHOOL UNION.

THE SABBATH-SCHOOL TREASURY.

PUBLISHED monthly—price 50 cents per annum; 10 copies to one address, 42 cents; 20 copies and upwards to one address, 40 cents per copy. The first number of the tenth volume of the Sabbath School Treasury, will be published in a few days. The Treasury will be edited by Rev. Wm. Howe, who will be assisted by the following gentlemen, each of whom have engaged to write one or more articles for its columns during the year: Rev. Messrs. Sharp, Stow, Cushman, Swaim, Neale, Caldicott, Porter, Banvard, Hague, Choules, Colver, Flanders, and Childs. Communications, also, may be expected from other sources entitled to much respect. It will be the aim of the Editor, to make the Treasury truly valuable both to teachers and scholars. Especially will the teachers' department receive particular attention. The co-operation of the friends of Sabbath-Schools in sustaining the Treasury, is urgently solicited.

RECOMMENDATIONS.

Extracts from letters, newspapers, &c.

"DEAR SIR:—I received your circular, and in compliance with your request, have done what lay in my power within the short time I have had, to get subscribers to the Treasury. I have concluded that I cannot do good in a better cause. I will, therefore, take *thirty-eight* copies, and forward the money in the course of a month or two, with as many more subscribers as possible at the same time."

"We have again received our welcome visitant, *The Sabbath-School Treasury*. It is full of the most interesting matter. It is certainly the best periodical of the kind we have seen."

The September number of this Sabbath-School monthly has reached us, and a precious one it is. Do the teachers of our schools take pains to introduce the Treasury to their scholars?—*Baptist Record.*

The February number of this valuable periodical has come to hand, filled with its usual variety of rich and interesting articles. It ought to be taken by all Sabbath School teachers.—*Zion's Advocate.*

The March number is before us. It looks and speaks well, both external and internal, for those for whom it is more immediately intended to benefit.—*Friend of Man.*

S. S. TREASURY.—This excellent and cheap little Magazine is a "Treasury" well filled with choice gifts, and we hope it will be circulated through all our Sabbath-Schools.—*Christian Reflector.*

We hope that every child, who has attained to the age of ten years, will resolve to read the Sabbath-School Treasury. Resolve to have it and pay for it from your own earnings, and it will make a man of you.—*Chr. Watchman.*

Parents would do well to furnish their children with such a work. It would save them many bitter regrets, and give them unspeakable pleasure in seeing them walk in the ways of virtue, and in the paths of peace.—*Seventh Day Baptist.*

It is ornamented with neat engravings, and abounds with useful, interesting matter. We advise the superintendents and teachers and scholars of all Sabbath-Schools to get this work.—*Alabama Baptist.*

THE YOUNG REAPER.

Published monthly—10 copies to one address, 12 1-2 cents; and 40 copies and upwards to one address, 10 cents per copy—PAYABLE IN ADVANCE. The Reaper has been published two years, and has been widely circulated in families and Sabbath Schools. Some changes will be made in the next volume, by which a greater amount of matter will be published for the same price, and the general appearance of the paper improved.—We take the liberty of publishing the following extracts from letters received.

P——, *March* 13, 1845

Mr. WASHBURN—*Dear Sir:* The Young Reaper is just the thing we want in our Sabbath-School, and is admirably calculated to interest and please the scholars, and I know not how we could well do without it. Our plan is to distribute them gratuitously to the entire school. Yours, &c. J. H. S.

P——, *Feb.* 4, 1845.

Br. WASHBURN—We took in our Sabbath School last year fifty copies of your Young Reaper; but this year we want seventy-five; so that we may be able to send one into every family where any of our scholars reside. I regard it as a valuable publication, and well adapted to keep up the interest of the Sabbath School, and to be useful as well as entertaining in families. And might not six or seven dollars be collected with very little effort in every church, and put into the hands of their superintendent to procure fifty or seventy-five copies of the Young Reaper for distribution in the Sabbath School? Who can tell how rich a harvest the church might ultimately reap from the seed thus sown in the Sabbath School? Yours, &c. S. S. M.

Orders for the Sabbath-School Treasury, or the Young Reaper, should be addressed to H. S. Washburn, 79 Cornhill, Boston. Dec. 26.

Removal.

MR. MONDS, grateful for the patronage he has received, respectfully informs his friends, that he has removed to No. 6 Asylum-street, where he will continue to give instruction on the PIANO FORTE AND ORGAN.

Pupils wishing instruction on the latter instrument will have the advantage of receiving their lessons on a very superior Organ, built in London, and containing a considerable variety of stops—which he has put up for this purpose, in his present residence. Pupils attended at their residence, if desired.

Reference is kindly permitted to—
Mrs. L. H. SIGOURNEY,
Rev. J. HAWES, D. D.
Rev. R. R. RAYMOND, } Hartford.
GEORGE BEACH, Esq.
E. E. MARCY, Esq. M. D.

☞ Mr. Monds gives instruction also in the French Language, and in Pencil and Water-colour Drawing.
Sept. 11 1y27

Boston Piano Fortes With Patent Action.

THE undersigned, being sole Agent in this city, for the well known firm of TIMOTHY GILBERT & Co., is prepared to execute orders for their Pianos at factory prices. These instruments are excelled by none in excellence of workmanship, and beauty of appearance; while in delicacy and precision of touch, and in the very important property of retaining their tone unimpaired for many years, it is believed they are unequalled. Orders received also for the celebrated Æolian attachment, of which T. Gilbert & Co. have purchased the patent right for the State of Massachusetts.
JOSEPH MONDS, 6 Asylum-st.
Sept. 11 1y27

THE Church of Christ, the Home and Hope of the Free; By W. R. Williams, D. D. This is now ready in pamphlet form, price 12 1-2 cts. Postage 2 1-2 cts.

Also, a few copies left of Dr. Williams' "Conservative Principle in our Literature," 18mo. cloth, 37 1-2 cts. Published by LEWIS COLBY,
122 Nassau street, New York.

Poetry.

For the Christian Secretary.

"God is Love."

His love is written on the morning sky,
And on the burnished cloud at even's hour,—
Graven upon night's starry canopy,
And painted on the simplest—tiny flower;—
It echoes out in *nature's* every voice—
The murmuring rill, the cataract's deep roar,
The feathered tribes in tuneful notes rejoice—
Speak forth His praise—in gratitude adore;—
His love is painted on the face of man—
His noblest work, it shines divinely there:
Love infinite contrived redemption's plan,
And made the arm of sovereign mercy bare,
Though dark'ning clouds may hang above his head,
Jehovah's banner, *Love*, o'er all mankind is spread.

JUSTITIA.

Worcester, Jan., 1846.

LINES ON THE DEATH OF

Sarah Jane Case.

November 25th, 1845, aged 2 years and 3 months—only daughter of MR. and MRS. ORVILL P. CASE.

BY S. DRYDEN PHELPS.

Calm and cold is the lone dwelling place,
Where securely she sleeps in the tomb;
Torn away from her parents' embrace,
They weep in their sadness and gloom.

They've surrendered their beautiful trust,
A dear gift that a kind Father gave:
Though the lovely is laid in the dust,
Her spirit went not to the grave.

She has gone to the heavenly land,
To the home and the Eden of love;
She was led by a seraphim band,
Through the portals of glory above.

With the throng of blest spirits she sings,
And sweet is her heavenly voice;
Overshadowed by Jesus' soft wings,
She there will forever rejoice.

Not a tear shall e'er dim her bright eye,
Nor pain shall she evermore know;
For she dwells in the mansions on high,
Afar from this dark world of woe.

Stricken parents! O, cease ye to weep;—
To Jesus your SARAH is given;
And for you the sweet treasure He'll keep,
Until you shall meet her in heaven.

Religious and Moral.

From Zion's Advocate

BRO. WILSON.—As more than a little is expected of ministers' wives in *these* days, it has been thought advisable to send to you the following

Charge,

delivered to Mrs. Matilda Mulliken, at the ordination of her husband, the Rev. Jared Mulliken, as pastor of the —— church in Quintunket.

MY DEAR SISTER:

You have just listened to the interesting charge delivered to your respected husband, and before he receives the hand of fellowship, it is enjoined upon me, by the council, to *charge* you with special reference to your duties as wife of the minister. The time was when this was deemed unnecessary. It was supposed that the charge to the minister *alone* was all that was demanded. But this mistaken notion belonged to an age of comparative darkness. A brighter era has dawned upon *us*. The intellectual developments of the present day are far superior to any of the past, and as the necessities of the churches have increased in somewhat of a similar, though not exact ratio, it is now imperatively required that a minister's wife should be inducted into her office as *pastoress*, by a solemn charge at the ordination of her husband. It will be your duty to prove yourself a *help-meet* for your husband under his weighty responsibilities as a minister of the gospel.

You are to remember that while other wives are to devote themselves more particularly to household matters and the economy of the domestic circle, you are to *help* your husband and the church. You are to employ others to attend to the little matters of home, while you will give your talents and energies to labor assiduously in the great work to which he has consecrated his life.

However, to be more minute in the specifications of your duty, I would say, always be ready to cheer him amid his trials by counsels of kindness, by delicate attentions, and by the tenderness of affection. Remember that he will often be discouraged by the untoward circumstances constantly springing up in the minister's pathway. At such times prove yourself a strengthening cordial to his drooping spirits. Never add to the burden of his sorrows by fault-finding—by complaining of any thing wrong in the family—but keep every thing unpleasant at home a secret in your own heart's core. As a minister, he will swim in a sea of troubles, consequently you must never expect sympathy FROM him, but always have a heart full of it FOR him. No matter if *your* trials are abundant; no matter if the salary only *half* supports the family; no matter if you have such a multitude of "olive plants" that you can scarcely find room for them round about your table; no matter if you feel that health and strength and life are rapidly departing, and that the grave is soon to end all your griefs; never breathe one word of it to your husband—never, in his presence let even the slightest shade of sorrow flit over your countenance, but wear one continued cheerful smile, for if you do otherwise, the church will justly complain that you are recreant to your duties as wife of their pastor.

You will ever be ready to assist your husband in the study. If at any time his hand is wearied by the constant writing down of the brilliant and burning thoughts that flow from his head to his fingers' ends—you will kindly apply *your own fingers* to that labor, and pencil his thoughts to run a less painful distance—i. e. merely from his brain to his lips. *Keep* him! write for him night and day—and if he desires it, at last transcribe his sermons for him upon *beautiful paper*—for the pulpit.

As regards meetings, it will be your duty always to be in the house of God three times on the Sabbath. The weekly prayer and conference—the covenant, church, teachers, and all other regular meetings you will invariably attend. Whether it is cold or hot, whether it rains or snows, whether you are sick or your children dying, whether your head aches or your heart aches, never—never be absent from these meetings.

The maternal meeting of course you will regularly attend, and always make an instructive speech upon the duties of mothers, showing them the vast importance of training up their children in the way they should go.

It is needless for me to remark that the female prayer meeting you will take under your own special charge; making it so intensely interesting that every sister in the church will always be present unless actually prevented by the providence of God.

You will, by virtue of your office as pastoress, be president of the Female Foreign Mission Society, Female Home Mission, Education, Tract, Bible, Moral Reform, Anti-slavery, Martha Washington, and every other ladies Society of the church or congregation; and you will esteem it your privilege to labor in every way for their benefit.

It will be your duty to teach a class in the Sabbath School, and to set a good example to the other teachers, by being always at your post, and being there always five minutes before the school commences.

In regard to visiting the church, you will call upon every family at least once a month, and however much you may be wearied at any particular time by a long walk of calls, you will never pass by any house in which any member resides.

Should any one ever be so unkind as to intimate that you neglect your family in the least, you must consider such an aspersion as a part of that trial, which you need to discipline you in the school of probation.—In fact, regard all the buffetings that you meet with in laboring as a faithful co-worker with your husband, as a portion of that tribulation through which *you* are to enter the kingdom of heaven.

I charge you then, my sister, to keep these things in mind, and be an humble, self denying, devoted Pastoress of the church in this place. Then will your own bosom be filled with comfort; then will your husband be honored—and then will the church say—*What a good wife we have ordained with our minister.*

Interesting Incident in the History of Washington.

We are all familiar with the fact, as declared by an Indian chief on the treaty ground, that he had three times taken deliberate aim, during the battle which ended in "Braddock's defeat," at Washington, then commanding the provincials, and missed every time.

The following anecdote relating to the same individual is not so generally known. It may be found in a well attested note to page 122 of Bisset's Continuation of History, Vol. II.

Col. Ferguson of the British army, who lay with part of his riflemen on the skirts of a wood in front of Gen. Knyphausen's division, writing to his brother Dr. A. Ferguson, the day after the battle at Brandywine creek, states, "We had not lain long when a rebel officer, remarkable by a hussar dress, passed towards our army, within a hundred yards of my right flank, not perceiving us. He was followed by another dressed in dark and blue, mounted on a good bay horse, with a remarkably large high cocked hat. I ordered three good shots to steal near to them and fire at them, but the idea disgusted me; and I recalled the order. The hussar in returning made a circuit, but the other passed within a hundred yards of us; upon which I advanced from the wood towards him. Upon my calling he stopped, but after looking at me, proceeded. I again drew his attention, and made a sign to him to stop, leveling my piece at him; but he slowly continued his way. As I was within that distance at which, in the quickest firing, I could have lodged half a dozen balls in or about him, before he was out of my reach, I had only to determine, but it was not pleasant to fire at the back of an unoffending individual, who was acquitting himself very coolly of his duty; so I let him alone. The day after, I had been telling this to some wounded officers who lay in the same room with me, when one of our surgeons, who had been dressing the wounded rebel officers, came in and told us, that they had been informing him, that Gen. Washington was all the morning with the light troops, and only attended by a French officer in a hussar dress, he himself dressed and mounted in every point as above described. I am not sorry that I did not know at the time who it was."

Depopulation of Virginia.

A correspondent of the National Intelligencer, writing from Wilton, Va., says:—

"It often seems to me that as yet there are no people here, and I wish, therefore, to see them come. I have to take up a spy-glass to see the houses of my neighbors, they are so far off, and yet so near am I to a capital of about 24,000 inhabitants, that I can see its spires and steeples, and almost hear the hum of its laborers. Back of me and below me, off the river as far as I have explored, I cannot find much else but woods. I ride for miles and miles in the forest, looking for people. And yet this is the first settled and oldest settled part of Virginia! The people have gone off; they have settled in Georgia, Alabama, Kentucky, Missouri, Mississippi, Louisiana, Florida; and now, as if there are too many people left, a bribe is held out to the rest to go to Texas! It is a shame that this beautiful country, so blessed in climate and so little needing only the fertilizing hand of man, should be without people. Here is a venerable river running by my door, older than the Hudson, which is now lined with towns and villages—much older than the Ohio, older in settlement and geography I mean, but where are the people? For a hundred and fifty miles, from Richmond to Norfolk, the first explored river running into the Atlantic ocean, the home of Powhattan and the scenes of the chivalrous John Smith—*where are the people?* Gone, I say, to the South and West; the trumpet is blowing among them now to go to Texas! Virginia has here depopulated herself to make homes elsewhere."

The Death Warrant.

MR. EDITOR:—I observed in your last number an article copied from the Philadelphia Gazette, which I believe is now going the rounds, though I recollect of having seen it in the papers some years ago. It purports to be the *Death Warrant of Jesus Christ.*

It is not supposed by your present correspondent that many of your readers will be deceived by this document, or that if any should believe in its genuineness, very harmful consequences would follow. But it may prove interesting and profitable to show how easily its forgery can be made apparent. It is one of the most difficult undertakings for a modern writer so completely to place himself amid the circumstances of an ancient period as to be able to fabricate a document of this kind which shall not be liable to detection. It is triumphantly claimed that the Holy Scriptures like all other genuine and authentic writings, will bear the most rigid historical scrutiny.

The article referred to is entitled, the 'Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.' Now Pontius Pilate was not the Governor of *Galilee*, but of *Judea*, Herod being tetrach of Galilee. If Pilate had been Governor of Galilee, he could not have pronounced sentence of death in another province where he had no jurisdiction. Yet it is said in the document that the sentence was passed in 'the city of the Holy Jerusalem.' The date of the sentence is 'in the seventeenth year of the emperor Tiberius Cæsar and the 25th day of March.' Here is a manifest proof of fiction. Jesus Christ died in the 15th year of the reign of that Emperor. And if he died upon the 25th of March, (I suppose he did not) it would not have been so written, for the Romans knew no such date.—They would have called what we call the 25th of March, the 8th of the Kalends of April. They divided their months into three parts, Kalends, Nones and Ides.—The first day of every month was the *Kalends*, and from that, as in the other divisions, they *reckoned backwards* through the whole division, that is, from the Kalends to the Ides, or from the Ides to the Nones, &c. (See Adam's Roman Antiquities; or Hegewisch's Chronology.) Thus, the first day of April was the Kalends of April;—the 31st day of March was the *Pridie Kalendarum Aprilis*, i. e. the day before, or the 2nd of the Kalends of April. The 30th of March the 3d of the Kalends of April, and so on back to the 16th of March, which was the 17th of the Kalends of April. The Ides of March began on the 15th day, and were reckoned also backwards from that day. So that the 25th of March was the 8th of the Kalends of April, as was said before, and would have been so called in any Roman document of those times; therefore in this, if it had been genuine. Some one may ask if the Jewish mode of reckoning time might not have justified the manner of dating found in this pretended sentence of Pilate? No. The Jewish mode was still more unlike the modern than was that of the Romans.

The pretended sentence gives six accusations against Jesus, whereas he was put to death upon the single ground of making himself a king. He was charged with falsely calling himself the Son of God, but that was no crime against the Roman laws, and Pilate refused to entertain the accusation.

There are in the document four names of witnesses who are said to have signed the condemnation of Jesus. But these names are neither Hebrew, nor Greek, nor Latin. The name of one of them who is called a Pharisee, as well as those of two others, are modern Italian.

We are told that the original of this document is in the Hebrew language; but who does not know that the decrees of the Roman Procurators were always drawn up in Latin?

Again, it is said that upon the copper plate on which the sentence is engraved are these words: 'A similar plate is sent to each tribe.' But the tribes had been *dispersed* many centuries before the date of the sentence.

And this document, although distributed, as is said 'to each tribe,' was unknown to the world until discovered at Naples in 1820!

It is probably about as authentic as the Book of Mormon, or the Holy Coat of Treves.—*Correspondent of the Bellows Falls Gazette.*

A lunatic once informed a physician, who was classifying cases of insanity, that he lost his senses by watching a politician, whose course was so crooked that it turned his brain.

A Village School.

Hon. S. S. Prentiss, in his Address on the 22d ult., before the New-England Society of New-Orleans, thus describes in beautiful language the village school of New-England:

"Behold yonder simple building near the crossing of the village roads! It is small and of rude construction, but it stands in a pleasant and a quiet spot. A magnificent old elm spreads its broad arms above, and seems to lean towards it, as a strong man bends to shelter and protect a child. A brook runs through the meadow near, and hard by there is an orchard—but the trees have suffered much and bear no fruit, except upon the most remote and inaccessible branches. From within its walls comes a busy hum, such as you may hear in a disturbed bee-hive. Now peep through yonder window, and you will see a hundred children, with rosy cheeks, mischievous eyes and demure faces, all engaged, or pretending to be so, in their little lessons. It is the public school—the free, the common school—provided by law; open to all: claimed from a community as a right, not accepted as a bounty. Here the children of the rich and poor, high and low, meet upon perfect equality, and commence under the same auspices the race of life. Here the sustenance of the mind is served up to all alike, as the Spartans served their food upon the public table. Here young ambition climbs his little ladder, and boyish genius plumes his half fledged wing. From among these laughing children will go forth the men who are to control the destinies of their age and country; the statesman whose wisdom is to guide the senate—the poet who will take captive the hearts of the people and bind them together by immortal song—the philosopher, who, boldly seizing upon the elements themselves will compel them to his wishes, and, through new combinations of their primal laws, by some great discovery revolutionize both art and science.

"That common village school is New-England's fairest boast—the brightest jewel that adorns her brow. The principle that society is bound to provide for its members education, as well as protection, so that none need be ignorant except from choice, is the most important that belongs to modern philosophy. It is essential to a republican government. Universal education is not only the best and surest, but the only sure foundation for free institutions. True liberty is the child of knowledge; she pines away and dies in the arms of ignorance.

"Honor, then, the early fathers of New-England, from whom came the spirit which has built a school-house by the sparkling fountain, and bids all come as freely to one as the other."

THE EYE OF CONSCIENCE.—That the eye of conscience may be always quick and lively, let constant use be sure to keep it constantly open, and thereby ready and prepared to admit and let in those heavenly beams which are always streaming forth from God upon minds fitted to receive them. And to this purpose let a man fly from everything which may leave either a foulness or a bias upon it; let him dread every gross act of sin; for one great stab may as certainly and speedily destroy life as forty lesser wounds. Let him carry a jealous eye over every growing habit of sin; let him keep aloof from all commerce and fellowship with any vicious and base affection, especially from all sensuality; let him keep himself untouched with the hellish, unhallowed heats of lust and the noisome steams and exhalations of intemperance; let him bear himself above that sordid and low thing, that utter contradiction to all greatness of mind—covetousness; let him disenslave himself from the pelf of the world, from that "amor saleratus habendi;" lastly, let him learn so to look upon the honor, the pomp, and greatness of the world, as to look through them. Fools indeed are apt to be blown up by them and to sacrifice all for them; sometimes venturing their head only to get a feather in their caps. —*Dr. South.*

BEAUTIFUL IDEA.—Mr. Winthrop expressed the following beautiful sentiment in Faneuil Hall, in allusion to a rupture with England.

"Why is it so confidently pronounced, that Great Britain will never go to war with the United States for Oregon? Why, but that trade has created such a Siamese ligament between the two countries, that every blow upon us would be but as a blow of the right arm upon the left. Why, but that in the smoke pipe of every steamer which brings her merchandize to our ports, we see a *calumet of peace*, which her war chiefs are not to extinguish. Commerce has indeed almost realized ideas which the poet, in his wildest fancies, assumed as the very standard of impossibility. We may not 'charm ache with air, or agony with words;' but may we not 'fetter strong madness with *cotton* thread?' Yes, that little fibre, which was not known as a product of the North American soil, when our own colonial union with Great Britain was dissolved, has already been spun by the ocean moved-power-loom of international commerce, into a thread which may fetter forever the strong madness of war."

"Even when the good man cannot interpret the Providences of God, he may rely upon their result." Caryl observes that "He who was reputed but as dross, and had much dross in him, comes out from the trial as gold, losing nothing of weight, worth or beauty by being tried; he only loseth his dross and the rubbish of his corruptions. Grace is not only grace still, but more gracious—even glorious after trial.

ON MAKING A PROFESSION OF RELIGON.—*Obj.* I know it is my duty, but I have many fears that my hope is not well founded, and what shall I do? *Ans.* It is your duty so to live, that you will not doubt. Your difficulty is a common one. We know how to feel for you, but we must be plain. Your difficulty is occasioned by your sin.

Obj. I am afraid that I shall do wrong; that I shall eat and drink unworthily.

Ans. It may be so. But it is not strange that any one should have conscientious scruples against obeying a plain command of Christ? Are you afraid to obey the Savior? If you are really conscientious, you might as well say; I am afraid I shall do wrong, if I neglect to confess Christ before men. This you ought to say and to feel. You cannot neglect a known duty and be innocent. Is it not astonishing to see persons who are seriously disposed, making a righteousness of their disobedience to the commands of God? They hope they are christians, and yet refuse to obey a plain command, lest they should sin.—*Dr. Nettleton.*

CURIOSITIES AT PLYMOUTH, MASS.—Besides the famous "Rock," which has been built over in the erection of a wharf, and which is not visible till some of the earth on its surface is removed; there is the street (Leyden) where the Pilgrims first settled, "Cole's Hill," a small but elevated square on the sea bank, where Gov. Carver's remains, as well as those of many of the first settlers, were interred; and likewise Burying-Hill, formerly Fort Hill, 165 feet above the surface of the sea, commanding a fine view of the harbor, and the extreme point of Cape Cope, of the town of Duxbury, Captain Standish's Hill, and other points of interest. Among the inscriptions on the monument, are the following:

"Here lyes ye body of ye Hon. William Bradford, who expired February ye 20, 1703—4, aged 79 years.

He lived long, but was still doing good,
And in his country's service lost much blood.
After a life well spent, he's now at rest;
His very name and memory's blest."

"Here lyeth buried ye body of that precious servant of God, Mr. Thomas Cushman, who after he had served his generation according to the will of God, and particularly the Church of Plymouth, for many years in the office of ruling elder, fell asleep in Jesus, December ye 10th, 1691, and in the 84th year of his age."

The Pledge.

DEAR Father think me not unkind
When I entreat you so;
Oh! drink no more and then you'll find
A home where'er you go.

Thus spake in tenderness the child—
The drunkard's heart was moved;
He signed the pledge! he wept—he smiled—
And kissed the boy he loved.

THE ONE LEAF.—There was once a caravan crossing, I think, to the north of India, and numbering in its company a godly and devout missionary. As it passed along a poor old man was overcome by the heat and labors of the journey, and sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side, when the rest had passed along, whispered into his ear, "Brother what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth from all sin!" and immediately expired with the effort.

The missionary was greatly astonished at the answer; and, in the calm and peaceful appearance of the man, he felt assured he had died in Christ. "How, or where," he thought, "could this man, seemingly a heathen, have got this hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you suppose was his surprise and delight, when he found it was a single leaf of the Bible, containing the first chapter of the first Epistle of John, in which these words occur! On that page the man had found the gospel.—*Children's Missionary Newspaper.*

BIRTHS, MARRIAGES AND DEATHS IN MASSACHUSETTS.—The fourth annual report of the births, deaths and marriages in Massachusetts (for 1846) has been published under the direction of the Secretary of State.—From it we compile the following statistics:

The whole number of births, as returned for the year ending May 1st, 1845, is 15,711; of marriages, 4,863; and of deaths, 8,844.

The births appear to be 7,795 males and 7,594 females. There were 241 cases of plural births. Of the marriages, 3,490 were between bachelors and maids, 113 between bachelors and widows, 490 between widowers and maids, and 194 between widowers and widows. Among the curious marriages, was one of a gay young fellow of 25 summers with a buxom widow of near 70 winters.

Boston, with its one-seventh of the whole population of the State, is not included in the returns at all, and the report is by no means complete in other respects.

HATOLOGY.—Hats, says the New Orleans Delta, have bestowed immortality on men. "The man with the white hat" will go down to posterity in a blaze of glory, while the "man in the scarlet-colored coat" will sink into merited obscurity. The three-cornered hat of Napoleon is even now higher than his head; for, with his sword and his martial cloak, it rests upon his breast in the gorgeous *Hospital des Invalides*. The Polish cap and plume of the "bravest man in battle" of his day, Marshal Murat, is still in the keeping of his family in Naples; and the "iron helm" of the great Warwick may be now seen in Westminister Abbey. Thus when men decay, hats exist; when the human head lies low, the hat is placed a peg higher. Some of them are *felt*, too; they are all *brim-full* of remembrances, yet they are *band-ied* about from post to pillar; they are the *crown*-ing summits of the temple of the mind; and from this, if from nothing else, we would in-*fur* that "Hatology" is destined to become a great science.

Smoking and Chewing.

Quincy, Mass., Aug., 19th, 1845.

DEAR SIR:—I have received your letter of the 13th inst., and shall deem myself highly honored by the inscription to me of your introduction to the proposed publication of the Rev. I. B. Lane's work on Tobacco and its Mysteries. In my early youth I was addicted to the use of tobacco in two of its mysteries, smoking and chewing. I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation.

I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have made! *sure that it would turn every acre of tobacco-land into a wheat field, and add five years of longevity to the average of human life.*

I am, with great respect,
Dear Sir, your friend and Christian Br.,
JOHN QUINCY ADAMS.

THE PREACHING OF A MARTYR.—The preaching of Bradford is thus described by Fox:—"Sharply he opened and reproved sin; sweetly he preached Christ crucified, pithily he impugned heresy and error; earnestly he persuaded to godly life." Oh, for more of this in myself and my brethren.

Afflictions are from the same benevolent source from which mercies originate. They equally indicate God's goodness, and in their result will show that they are equally beneficial, and perhaps more so, to those who, in being the subjects of them, receive them in a proper temper of mind.

Industry and economy will get rich, while sagacity and intrigue are laying their plans.

For the Christian Secretary.

Sabbath School Hymn.

Let infant voices join to sing
The Great Redeemers praise,
The glories of our Lord and King
The riches of His grace.

'Twas He who died our souls to save
Salvation now is free,
He kindly spreads his arms and calls
To children "*Come to Me.*"

Then let us in our youthful days
Give ear to Jesus' voice,
Meekly receive the offered grace
And make the better choice.

Then may we sing with saints below
And celebrate His love,
And when from this vain world we go
We'll join the songs above. S. B.

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HARTFORD FIRE INSURANCE COMPANY, Office *North side of State House Square, between U. S. Hotel and Eagle Tavern.* This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by FIRE, on the most favorable and satisfactory terms.

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ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.
January 1, 1845.

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WILLIAM CONNER, Secretary.
Hartford, January 1, 1845.

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Hartford, Jan. 1, 1845.